

The yong mans gleanings.

GATHERED OVT
OF DIVERS MOST ZEAL-
Ious and Deuout Fathers, and
now published for the benefit of
euerie Christian Man, which wi-
sheth good successe to his soule
at the later day.

Containing these foure Subjects.

- 1 *Of the Mortality of Man.*
- 2 *The Poore Mans Harbour.*
- 3 *The Mirror of Vaine-glory.*
- 4 *Saint Barnards Sermon on the passion
of Christ.*

Whereunto is adioyned a most sweete
and comfortable hymne, expressing
the euerlasting Ioy of a Glo-
rified Soule.

By R. B. Gent.

AT LONDON

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TO THE CHRI- STIAN READER.

 Hristian Reader (in
the absence of the Au-
thour) I was moued
to write something in
his behalfe, to demonstrate the
zeale and entire affection he bea-
reth to the Church in generall, and
to the comfort of thy soule in par-
ticular. But so well were his de-
vout intentions by these his suc-
cinct labors expressed, as I tooke
it needelesse to set a portall before
a Building of it selfe someriting;

Workes that now adayes goe to print:are
put to a double presse, Censure and Errors:
for thy censure I hope it will bee charita-
ble; for these errors let them be excusable.
This age like a fauourable Iurie, acquires
all errors: onely they are put to their booke,
and that saues them.

Errata.

Page 19.l.13. for despirable reade despicable
p 83.l.14. for imployed reade implied. p 87.l.18.
for pilgrimage reade peregrination. and l.27.
for flattery reade tallatory.



OF THE
MORTALITIE
OF MAN.

MHAT art thou (O Man) and from whence hadst thou thy beginning ? What matter art thou made of, that thou promisest to thy selfe length of daies : or to thy posterity continuance. I haue read the truest computer of Times, and the best Arithmetician that euer breathed, and he reduceth thy dayes into a short number : The daies of Man are threescore and ten. That reuerend Patriarch *Jacob*, (though he had liued a long and prosperous time) yet he confesseth his daies to be few and euill : the life of Man (saith the Prophet) is as the grasse that soone

Of the Mortalitie

withereth : it is as swift as a Dromedarie , continuing not, but passing from this pilgrimage of earth, aimeth at the centre , to which all flesh is limited, this earthly mansion from whence we had our Beginning ; *Homo ab humo natus.* Man is borne of the earth, from whence he had his birth, and shall conclude the date and period of his daies. What is it to enjoy honour vpon earth, or to be graced by the royll aspect of Potentates , their maiestie cannot authorise thy sinnes , nor exempt thee from the iudgement of the Almighty. It is not the King, but the King of Kings shall iudge , who holdeth his iron rod in his hand , to be auenged of him that worketh wickednesse before him. He cannot endure the waies of the vntirteous , but will either looke vpon thee, with the eyes of his mercie, or giue thee the wages of sinne, to liue with reprobates and sinners in the never quenched fire of his wrath, there to be punished eternally. But remember thy mortality, be not puffed vp with a selfe conceipt of thine owne excellency : The Swannie may not be more ashamed of her blacke feet

feete, then thou of the vlcers and blemishes of thy soule distained with all impurities. It was the Phylosophers saying; It were better not to be, then to be miserable, thy being is most miserable, thy state lamentable, and thy case irreparable: if thou meditate not of thy creator, acknowledge thy redeemer, and haue recourse vnto thy mercifull protector: who preserueth thee daily with his grace , reuewing in thee his Iniage, quite defaced and abolished by reason of thy transgressions. Wherfore as there is noe moment nor article of time, wherein thou stands not in need of his prouidence , so ought there to be no time omitted wherein thou should not ascribe all praise , and glorie to his excellency. He created thee being nothing , he recreateth thee being worse then nothing , and he preuenteth thee with his grace, that art like to fal againe to nothing. O consider wherein thou hast offended, and how many and sundry times thou hast beeue pardoned for the selfe same sinne : let thine eyes therefore be dissoluued into an ocean of teares, crauing remission with entire

contrition. It is recorded that the teares of the vine will cure the leprosie : teares of hearty and vnfained repentence will cure the leprosie of sinne, restore thee to the Throne of grace, and in the end conduct thee to the Kingdome of glory. Thou art farre transplanted from thy natvie Country : in a desolate and remote place : farre from comfort or hope of rest, till this Tabernacle of sinne shall be dissolved , this roabe of flesh shall be diuided from that spirituall stole of purity, whereby thou may ascend the pallaces of eternall glorie. There is none that liueth in exile, but would haue the censure of Banishment reuoked : thou art in a place of exile, an inhabitant with Wolues and Tigers : for better were it (saith Diogenes) to liue with Wolues, Tigers, and all sauage Beasts of the Mountaines, then with Sycophants , flatterers and such tame beasts in the Citie. Thou art inuironed with many sharpe encounters inuaded with many turbulent passions, thought, feare, desire, and the like : all which as so many waspes doe continually infest and annoy thee. Thou art

trauel-

trauelling a dangerous way, where many obiects seeme to seduce thee from the high-roadeway, to the flourishing by-paths of vanity, being neuer lesse secure, then when thou seemest most secure. Thou art sailing betwixt two petilous rockes, two calamitous shelves, *Scilla* and *Charybdis*, *Presumption* and *Despaire*. Thou hadst need of an expert and vigilant Pilote to direct thee, a faighthull friend to comfort thee, and a prepared minde within thee: thou fishest in a troubled streaine, and many things I could caution thee of, which not foreseen may endanger shipwracke to thy crasie and surcharged Barke. Oppose not thy selfe to all extremes, but fix the Anchor: it would hold against all tempests, and prouide a repose in time for thy poore vessell, least vanquished and oppressed with violence of Billowes, and extremity of aduerse waues, shee be enforced to split, loosing both thy selfe and thy fraught: spread not thy sailes too broad for the windes (thy violent affections) are most forced, when thy sayles, (thy ambitious thoughts) are most extended. Ballace it light, least it sinke

sinke with her Burden : it is better to loose the fraught then the Merchant : and the Phylosopher *Mymus* chused rather to lose his gold then himselfe. Enter not thy Barke with any prophane man : if his company doe not ruinate thee , it may well deprauue thee : and when *Bias* came into any shippe or vessel with a wicked man , where he was in danger of shipwrack, he would never suffer the prophane man to pray , saying , take heede least the Gods heare thee , for then wee can expect for no mercie. But aboue all let the sterne (the principall Organs and faculties of the soule) bee euer with all vigilancie attended , wisely gouerned , and industriouslie employed. Thou art to saile by Syrens (those three daughters of *Aobelous* and *Callyope*) a naturall euitation of that which is good , a naturall inclination to that which is euill, and a naturall depravation of the will: reiect the pernicious embraces of sinne and impietie, stope thine eares to the Syrens melodic, and reduce thy thoughts to that retired harbour of tranquilitie, a sincere and secure conscience:

science : it is a Christians brasen wall, it makes vs secure of things past , it aduertiseth vs of things present, and prepareth it selfe for things to come : No Monument so glorious, no statue so specious : for what will curious Sepulchers auaille vs, when infamie perpetuates the memorie of vs. *Vita mortuorum in Memoria viuentium posita est.* And vertue liueth after death ; The Ancient Patriarchs returned to the sepulchers of their Auncestours, but that had beene but little , if their vertues had not equalled their auncestors. Desirest thou to haue the excellencie of this painted world, the beautie of this earthlie Theatre charactred and displaied to thee in her colors ? Thou shalt see in her many seeming flourishes of happinesse , many faire promises of a continuated eminence : but shee failes in her performance : her fruits are but flowers, and her haruest soone ripe, and soone rotten. Sodoms apples were faire to the eye, touch them, & they turne to dust. Painted Sepulchers shew much beautie, and seeme as if they would outliue time, yet continuance defaceth them, remaining

memorable in nothing, saue that they were once memorable. Starres fixed shine the brightest:fix thy thoughts vp on the morning Sun of righteousness, and like the Sun, thou shalt shine more bright at thy setting, then at thy rising, at thy death then thy birth, let thy mind be established on that which can suffice it : no terrestriall respect of earths vanitie, but an expe&ctance of heauens eternitie, to receaue that Crowne for which it was created, and not the wages of sinne, for which shee was not ordained. Thou hast many difficulties to passe in this wilderneſſe , ere thou can ſee the Land of promife ; Thou muſt thirſt, hunger, and wander ; thirſt, but for the well of life; hunger, but for the ſtaffe of ſpirituall Bread; wander but at laſt (with the good Shunamite,) to returne from the mountaines of *Gilboa*, to the vale of *Bethlem*, the poole of *Bethesda* : to the vale of *Bethlem*, where thou may repoſe, to the poole of *Bethesda*, where thou may take repaſt : yet muſt thou not murmur in this long peregrination : Thou art but as thy forefathers haue beeene : if afflieted, ſo was thy master Christ : if temp- ted,

ted, so was he : if persecuted, behold the whole Colledge of those blessed Apostles, making their whole life a persecution, a very martyrdome to propagate their masters glorie , and to perfoime that worke for which they were sent. Thou must not make profit of thy profession with *Magus*, nor make sale of thy conscience with *Demas*, nor sell thy Sauiour with *Iudas*. Thou art inuested with Christs owne Garment , endewed with more especiall priuiledges , and prerogatiues then many of thy brethren, boast not of that thou hast receaued, he that did giue them thee, can take them from thee , and make thee naked, that was once garnished with such singular ornaments,bestowing them on others that shall better vse them , since whilst thou hadst them, thou didst abuse them. Enuie not anothers gifts, but rather thanke God for his ample benefits extended vpon thy brother : that pernicious vice of enuie is the corrupter of many singular vertues : and to describe her more perspicuously , heare the ancient fathers how they decypher this vniuersall contagion of the world. Enuie

uie consumes all vertues : by enuie was Christ crucified, the historie whereof is mentioned vnto thee, enuie and malice aboue all other vices inebriate the soule. Where there is enuie, there can be no Brotherly loue. Who enuieth loueth not: the law of the Diuell is in him, because the diuell by enuie fell. Therefore enuie is knowne by this, that shee is neuer in charitie. For by enuie was Christ crucified, and consequently who enuieth his brother, crucifieth Christ.

Aug.: Enuie alwaies followeth vertue: he is a valiant man that can conquer enuie with humility. *Hier.*: Hee is sure an envious man that taketh pleasure in seeing another mans dammage or punishment: *Ambros.*: the error of enuie doth not onely inuade the Synagogues of the impious, but the cels of the religious. *Euseb.*: Enuie manifesteth that we haue not the loue of God in vs. *Efrem.*

It is a rare thing to want enuie in prosperitie. *Iosephus*: where the good man profiteth, there the envious repineth: as the Poet saith: *Inuidus alterius,* &c. *Isidorus.*

Here

Here thou seest enuie dismased :
who euer with *Ctesiphon* kicketh a-
gainst the Moles heeles : there is no ver-
tue can passe vncensured : no exquisite
worke vnreproued : *necessitatem quod Mo-*
mum aut Minum habet, qui vertutem
amat. But run thou a religious course
inclininge neither on the right hand, nor
on the left : on the right hand thou may
be too precise in being too regular, on
the left hand, insuccesive, being too si-
nister. The Goulden mediocritie, is as
good a way, and as secure as the Phylo-
sophers *Galaxia*, their milke way :
here is true consolation in spirit : for
the righteous bee glad and reioyce in it :
walke in this way, and the suggestions
of Satan shall not seduce thee, for thou
art in the way that leadeth vnto life, not
intangled in the Brakes of this world,
but expecting the glorious possession
of those Ioyes aboue. Continue in per-
fect charity with thy brother, it is *πληρω-*
μια, the fulfilling and perfecting of the
Law : it reconciles vs vnto God, appea-
seth his indignation conceiued against
vs, and assures vs of the performance of
his promise, made vnto vs in his sonne.

By

By the loue of God is the loue to our Neighbour ingendred , by the loue to our Neighbour, is the loue of God nourished : here is a mutuall and reciprocall loue:a threefold Cord is hardly broken. But thou obieatest thou hast felt the heauy hand of God , thou hast tasted of the bitter cup , and drunke deepe of the Cup of affliction : what then ? where is thy conclusion ? doest thou reason hence that thou art depriued of the fauour of God , and excluded from his sheepfold ? God forbid: these afflictions doe rather approue and testifie his exceeding loue towards thee: whom I loue saith the Lord, those I chaffice and correct: he is not a father , where thou art not a sonne, nor is he a sonne that is incorrigible : he must bow his necke vnto the yoke, and presse his shoulders with the Burden, he must not argue that the burden is heauie , or the yoke not easie : but with all patience sustaine all, and support all, that God may be glorified in all. This resolution will arme thee with a serious preparation against all difficulties , calling to minde, how the Apostler (after the death and passi-

on

on of Christ Iesus) were as a puissant armie constant amidst all tribulations. Their afflictions, their stripes, their imprisonments, were experiments to trie them not affrightments to dismay them: By them they were proued, and in their resolution approued, because they fought valiantly the Lords Battell, to increase the number of the faithfull, to breake the bread of life, to such as were appointed vnto saluatiō: weakning the power of Antichrist, and disconfiting sinne. Fight thus (deere Christian) and thou shalt raign where those victorious champions raigne already: the vale of this earthly habitation shall be dissolved, and thy spirituall Temple renewed, to supplant the whole body of sinne, and to receiue a glorious diadem of eternitie, by subiecting thy selfe to the materiall sword, to be nourished with that spirituall foode of Gods word vnto eternall life: for whosoever will raigne with Christ, must likewise suffer with Christ. He was crucified that we might be saued, and shall we be exempted from that which he suffered? No, rather let vs put on the complete Armour

mour of righteousness, with slings in our hands to wound that malicious Goliah, that terrible Philistine in the head: that is, utterly to discomfit him; that we who haue received so glorious an iustititure, the speciaall indowments of his Grace, may by the operation of his spirit effectually working in vs arrive at the Kingdome of glorie. That what is here inchoate, may be there consummate; of Christ we are called Christians: if we be Christians of Christ, we should follow Christ: that ascending with him to the Crosse on Mount Caluarie, we may likewise ascend with him to his Throne exalted with maiestie.

THE



THE
POORE MANS
HARBOVR.

N thy affliction haue I heard thee and in the bitterness of thy sorowes haue I attended thee : for thou descendedst down as it were into the graue, & buried thy honour in the dust. But who cuer hath cried vpon me, that I haue not heard, or craued my helpe, whom I haue not aided ? Art thou poore , and sicke, and hungry, and naked, crying for almes yet art not rewarded , for one crum yet art not satisfied ? why, what of this ? if thou bee poore , so was *Lazarus* : if sicke, hungry, and naked , so was he : if despised , so was he : character what miseries soever thy miserable state is afflicted with , and thou shalt see them

them personated (in more ample sort) in disconsolate *Lazarus*; yet was not he comforted? were not his rags turned to robes, his hunger to festiuall honour, his pensiue affliction, to extensiue consolation? he was abandored of *Dives*, contemned of *Dives*, nay reproued and shamefully iniured by the seruants of *Dives*; yet behold the exchange: *Lazarus* is exalted, *Dives* tormented, *Lazarus* comforted, *Dives* afflicted: *Lazarus* in *Abrahams* bosome, in ioy foreuer, *Dives* in the fire of hell, to be deliuered never. O what subiect of ioy and comfort, what arguiment of diuine consolation is this vnto a poore distressed soule, that trauels vpon the pilgrimage of earth, hungry, naked, and despised? But there is a greater occasion then this for him to pull vp his courage, to solace his depressed minde; and that is the very promise of God himselfe past (and that by a constitution irreuocable) to the poore and afflicted spirit. I looke to him saith the Lord by the mouth of his Prophet *Esay*, that is poore, that is broken in spirit, and that trembleth at my words. Here the Lord professeth himselfe

selfe a patron to the poore, their stength
and mighty defence in the time of their
necessity. He is none of our time-ob-
seruing friends, our state affectors, that
rather patronise our errors (to insinuate
themselues in to the vnstedy affections
not of vs, but of our patrimonies) so
long professing amitie till our estate
(the adulterate oyle of their pretended
friendshippe) be extinguished. These are
good Mammonists augmenting their
meanes by indirect courses: running e-
uer on the Byas of Adulation, till that
clawing humour worke to their vnhap-
pie friend remediless desolation. But
God is faithfull: and whom he once
loueth, he loueth vnto the end. How
happie art thou (poore pilgrim) of such
a louer, that erects thy drowping head,
directs thy erring feet, supports thy de-
clining faith, and placeth thee in the re-
tired harbor of all spirituall comforts,
ministring these and the like solaces vnto
thee. Wipe thy eyes (poore harbor-
lesse soule) complaine not of times ini-
quitie, descant not of thy penury, re-
late no more of thy miserie: I haue
heard thy voice, and am come to com-

fort thee, I haue put all thy teares vp in a Bottell, and they shall remaine as testimonies against those obdurate and impenitent, those reinorcelesse and vncharitable *Nabals* that haue stopped their eares to thy cries, their eyes to thy teares: solace thy selfe in me, for I will receaue thee into my protection: I will shelter thee vnder the wings of my mercie, so as no violence shall oppresse thee, no ensewing miserie afflict thee, no pouerty dismayne thee: for why? I am rich in mercy, and will enrich thee with the comforts of my diuine spirit. Who euer called vpon me, and I heard him not, or powred his prayers vnto me and I relieued him not? Thy pouerty is no barre in my Court to hinder thy expedition: Thou beggest and suest *informa pauperis*, yet thou shalt finde a Solictour that will not neglect thy affaires: He it is that created thee (as well as the mighty ones of this world) and he will not suffer his Image, his similitude, his Impression to be rased, defaced or contynned. It is I that haue seene thee exposed to all the miseries of earth, and I considered thy patience: for which haue

I accep-

I accepted thy prayers which (like sweet
and redolent perfumes) ascended vp
vnto my nostrels. Be comforted, be
comforted: the extent of thy afflictions
is almost expired, the date of thy sor-
rowes extended, and the period of thy
miseries consummate. I will cloth thee
with the Garments of eternity: Thou
shalt dwell in the mansions of my glo-
rious City, and for thy pouerty, receaue
the rich ornaments of a celestiall inheri-
tor: and herein shall thy ioyes be re-
doubled, for thou that liued desperable
in the eyes of men, shalt Triumph a-
mongst the quires of Angels, being in-
corporated in the glorious society of
all those heauenly Cittizens which
raigne with me eternally. There shalt
thou haue for these poore rags, Gar-
ments that shall neuer be worne. There
thou shalt feede on spirituall Manna,
and Mella, there shall be no hunger, but
eternall feasting, no sorrow, but perpe-
tuall reioycing, no discord, but mindes
generally vnitng: where fulnesse shall
not breede lothing, nor others glorie
in thee repining, nor lights perpetuitie
obscuring, nor times eternitie ending:

for there will I be all vnto all , to shew
my glory more euidently towards all.
Thus will that father of all comfort,
~~comfort~~ thee with his diuine consolati-
ons : thus will he in the very middest of
thy anguishes, miraculously, infuse & in-
still into thy distressed soule, these & the
like spirituall refectiones: he will annoint
thee with the oyle of Gilead, & put vpon
thee a new raiment , and on thy finger
will he put a ring of pure Gold, with
the seale of Armes on it : with the seale
of thy election , predestined to eternall
life. O meditate of this, and the like di-
uine comforts , and the perturbations,
billowes and afflictions of this life, will
be lightly esteemed in comparison of
that exceeding measure, and quantity
aboue all measure, of spirituall Treas-
ures, reserued for thec in heauen. A-
Jasse thou liuest here (that I may vse the
Greeke phrase) *in της γερλανις της γης*,
In the very penetrals and cauernes of
the earth: farre remoued from thy cen-
tre, farre transplanted from thy native
Countrye. O then be not so enthralled
with this masse of corruption, so capti-
uated by sinne and Sathan , so deluded
by

by the vaine flourishes of earths vanities: eleuate thy spirit, erect thy minde, liue not so long in this dangerous Clymate, as thou forget to returne into thy Countrie. Thou hast an excellent motiuue (poore hunger-starued soule) not to desire thy abode or residence vpon earth : sith thou feelest within thee nought but biting hunger, and without thee, nought but hard hearts, that consume their daies in chambering and wantonnesse , in securitie and carelesse, respectlesse (heauen knowes) of their chiefest good , the aduancement of Gods glorie , the feare of his name, reuerence to his ministers, or any worke which might tend to the edification of faith or manners. *Hinc illæ lachrimæ;* hence comes our cause of lamenting, hence the true and efficient motiues of sorrowing: But thou (pore man) that art sequestred as it were out of the world, not as much as obserued with the eie of popular respect, seeing thy owne contempt of one side , and the impiety of this enormous Age of the other side, hast reason with *Paul* not onely to desire thy dissolution, but euен in the me-

ditation of it to conceaue especiall
comfort, and delight. For the world
what is it, But a cage of vncleane Birds,
a masse of indigestion , an indisposed
frame of pollution,a sink of corruption?
True was it , that that Dominican Frier
obserued : There was in the world at
the first (saith he) *conscientia*, but that was
altered presently and turned to *scientia*,
and that too (by the foolish stupidity of
these times) is changed into *mere Entia*,
a poore Being indeed, when we know
not the essentiall cause of our Being :
but ledde away with either singular
concept of our ignorant knowledge
or besotted with the present obiects
presented and represented to vs: which
so auert and distract the intellectual
eye of our vnderstanding, or so enthrall-
led and engaged as it were to priuate
profit , like the worldly statist , or with
the itch of honour like the Ambitious
Artist , or with the dispersing of our vi-
ctories in forraine prouinces with the
insulting Martialist: that we forget (for
a little worldly gaine) the Gayne and
treasure of Eternitie : for a puffe or blast
of vaine glory or ambitious honour,

the

the Honour of God , and sacred min-
isters : for a soone perishing fame, the
fame and reputation which wee ought
to purchase of our heauenly father.
Deere pilgrim, thou seest these transito-
rie and temporarie delights, how soone
they fade: how short their continuance
is : for thou canst see further then one
in higher place can see. We make the
Argument infallible : for demonstrati-
on proues it : a man may see more pier-
cingly into the beauty of the firmament
within some hollow place or pit, then
he can vpon the euен superficies of the
earth. Th . u art placed in this pit; reti-
red from the world : inferiour in order,
bereft of the cloude of honour, nay ex-
empted of all inconueniences which
might any way seeme to darken the eye
of thy vnderstanding , here thou seest
the piecolored flagges of vanity dis-
plaied, the poore Ostrich robbed of her
taile , to fanne a Ladies face. The sillie
wor nes disbowedled to cloath a case
of corruption with a silken couer. *Nec*
atriora sane vidimus peccata, quam ea quae
sunt sericea; Silken sins goe with a priui-
ledge : they haue a good couer for de-

formitie, this I know (simple soule) thou seest and admirest. Then thou goes further, and thou sees seeming san. Eticie put on the roabes of holinesse: furnisht with a little lippe labour to mumble a few keycold devotion-lessle prayers, making his lippes goe as if possessed with some spirit, as indeed he is, for no spirit more execrable then hypocrisie: there thou seest halting iustice; a Magistrate that goes on stilts to sauе his footecloth, hee ouerperes a whole multitude, but taking so great paines vpon his artificiall legges, he must be annointed; theres no remedy, hee will grow stiffe else: it is a golden potion must restore him his sence of hearing which was welnigh perished: applie but this receipt to his pulse; and the vertue is admirable, its better then Eare-salve it will restore him the faculty of hearing instantlie. There thou seest a great patron of iniuries; that has erected two Sanctuaries, dedicated to two contrary Soueraignesses: *Vertue*, and *Vice*; Vertue for her name, Vice for her Nature: many such professors of vertue (poore beggar) I know thou findest, that can make externall

externall shew or appearance of vertue, but hath vice to be vertues riuall : vertues building is easie to be discerned : theres no superficiall cost to beautifie her Temple : shee hath a good inside and a bare outside : vice her opponent boasts (and truely so shee may) of curios edifices, rare deuises, monuments of more honour and celebritie then poore vertue and all her posterity euer attained to , in the one the worlds map is rightly charactred : in the other, there is representation of a more glorious pallace. But I will proceed further : they haue beene characterised too often to bee now vnknowne. Now thou hast seene all this (poore pilgrim) ragged vertue, and roabed vice : thou canst not be deceaued in their Colors. The purple whore is easie to be discerned, me thinkes thou should glorie much in thy ragges : seeing vertue no better clad : one better habilimented with rents then rints. God hath done well for thee to giue thee so faire a patterne to imitate : nor is it disparagement to be her attendant with thine owne Garment : without adorning thy outside to grace

grace so faire an inside, for vertue is depicted the best when hee is garnished the least. Thus, thus consider what thou art, and whom thou resemblest: not one vndeseruing because of thy wants: for the exquisitest deseruings are for most part the vnworthiliest recompenced: But the verie Idea of imparaleld goodnessse, Vertue her selfe, shee is naked, so art thou: harborlesse so art thou: in her selfe deseruing, yet desertlesly esteemed, and so art thou: your fortunes seeme equall: doe but match her in the mindes proprieties, and thy reward shal be by so much more eminent, in regard thy estate was here depressed. I will yet draw nerer thee, thou art here placed in a desolate forrest, farre remoued from any either internall or externall comfort, saue that continuall feast (a sincere conscience:) Thou art without friends, and no desert more solitarie no forrest greater, then to be deprived of friends: and in this vncouth promontorie there bee many sauage Beasts which seeke to pray vpon thee, or at least to triumph ouer thee: and wouldest thou not willingly retire thy selfe, and purchase

purchase thy owne safety by a sequestred life? or if not, *Semel mori melius est, quam semper moriendo vivere.* Alas! (deere christian pilgrim) thou art in this state: this desert is the world replenished with sauage beasts, with which thou art enuironed: some lyon like contynne thee for thy pouerty, others deride thee without remorse had to thy deieeted fortunes: But all triumph ouer thee (being made as *Helius pertinax* was entitled) *Pila fortunæ*, fortunes ball: tossed into euery hazard, subiect to euery calumnie, being indeed made the very stale of disgrace: yet in all these occurrents (if thou make right vse of thy pouertie) thou remaines free from any perturbation whatsoeuer: their pride makes the more humble: their ambition worketh in thee mortification: their contemning thee breedeth in thee a contempt of the world, relinquishing the garish obiects of vanitie to reap the haruest of heauens glorie. I will now descend and that briefly to the discourse of such as conceiuued more entire joy and rest in their soules, by abandoning the world, giuing their goods

goods vnto the poore , nay such as yo-
luntarilie became poore , that they
might follow Christ , then if they had
possessed the inestimable treasures of
the whole Earth . The reason that indu-
ced me hereunto was : forasmuch as I
know examples be of more force then
precepts , the exact and as it were liuely
description thereof imprints in our
mindes an ardent desire of imitating
such whose wel disposed liues made
their ends glorious Reade but the sacred
ordinances and lawes of God ; Thou
shalt see the Apostles contemning all
priuate respects whatsoeuer to tast the
sweetenesse of the ineffable loue of
Christ : here thou shalt see one called
from the receipt of custome , a place of
profit , to follow him , who had as little
appearance of externall happiness as
might be : streight thou shalt behold a
nother (conuerted from an Arch-perse-
cutor of Christians) one that flouri-
shed in the heighth of honour and was
chosen for a patron of infidelitie , de-
spise honour and her superficiall flou-
rishes , and consecrate himselfe to the
supportance of truth : here another (e-
uen

uen now a Rabbi a great Doctor of the Law, and one in especiall esteeme with the multitude for Christ's sake) become contemptible to tast the sweetenesse of Christ's loue in it selfe inexplicable. *Zacharius* for this loue willingly became poore, diuiding his goods to the poore, and making restitution for what he had iniuriously taken: for this loue, and for this incomparable sweetenesse did the stonnes wherewith blessed *Stephen* was stoned seeme sweete vnto him: for this did Saint *Laurence* tast the Torments of the Gridiron with especiall sweetenesse: this moued *Andrew* to goe pleasantly vnto the Crosse, that hee might hasten vnto the diuine sweetnes: for this *Bartholomew* willingly sustai ned death, *Iohn* drunke poison, & *Peter* (as one made drunk, with the apprehension of that supernal sweetenesse,) cried out, let vs build here three Tabernacles, let vs sojorne here, let vs remaine here, since we need nothing that is necessary for our comfort so long as we abide here. O then deere christian if the surueigh of these glorioous professors preuaile any thing with thee to distast the bitter

bitter and vnsauory affections of this transitory life : make vse of thine owne pouerty : thou hast no reason to stand all the day idle, but to haue recourse to the spirituall vineyard. It is hard for a rich man to enter into the kingdome of heauen, for why ? he must take leaue of his friends and fauorites , of his reue-newes and possessions , there be many things oppose themselues to his intended resolution. But thou that carriest all thy preferments about with thee, hauing nothing at home but bare wals, appendices of ruine, thou that canst not yeeld nature her necessaries , being made a very spectacle to triumphing fortune: one as exposed to the inconueniences of times occurrents, so depriued of those externall Blessings , by which we onely seeme to be and haue our wellbeing : art rid of these maine impediments which vsē to hinder the worldling from the prosecution of such affaires as might yeeld more perfect and accomplished content. then all the semblances of fortune, and prosperous successe. O how hard hath the abandoning of the world seemed to such as haue

haue planted their affections already
vpon this terrestriall foundation. They
could willingly serue Christ, if they
might reserue (likewise) some retired
howers of seruice & deuotion to Mam-
mon: but wholly to giue vp their inte-
rest in earth and earthly possessions, ne-
uer more to call themselues masters of
their ample and commodious inheri-
tances: O it is an hard lesson, such a bit-
ter potion had neede of some sweete
pill to season it. Thou now seest the
high roade-way that leades thee to a
port of secure rest: hold on (deere pil-
grim) and faint not in thy Iourney:
thou art now towards a rich inheri-
tance, and shalt posseſſe those true essen-
tiall and reall ioyes which with ſuch
feruencie thou haſt desired. But yet
ere I leauē thee in this Harbour, let me
expoſtulate the cauſe with thee, & aske
thee, why thou art dejected? why ſo
ſorrowfull? thou ſuſtaineſt diſgrace and
art called impudent Beggar; Beggar?
alaffe what is that? who is not? doe we
not (euen the beſt of vs) heg from day
to day for our diurnall ſuſtenance? in-
cluded in that particle: *Give vs this*
day

day our daily bread: but thou art impudent; with farre more impudence are we branded, that are euer begging, yet neuer satisfied: nay more, presuming to haue what we neede without asking: and for thee (poore soule) necessitie pleadest thy cause excusable. *Egentivitudo pudor nequaquam est utilis.* A shamefast Beggar neuer gained by his profession. Grieue not thy selfe then at the strange language of the hard harted miser: his owne words shall condemne him when he appeares (as of necessitie he must) before the Tribunall of Gods iudgement: its not then the awfull regard of his authoritie (for he is then degraded) nor the abundance of his wealth (for of that hee is depriued) nor the generall respect had to his person (for then he is disualewed) that shall answere for his neglect: Thy hunger shall witnesse against him, thy afflictions shall condemne him, and those many Injuries (which with such patience thou in this life sustained) shall be recorded in those monumentall leaues of eternitie, and proclaime him Guiltie: for doubt it not (poore wretch) though there

there bee none now to comfort thee,
but such as laugh at thy miseries, when
thou shalt be let out of this poore pri-
son of flesh, and transported to thy na-
tive countrey, there will be an Aduo-
cate that will pleade thy cause freely,
and doe thee right speedily. The euill
Judge in the Gospell was rather moued
by the widdowes importunity, then her
causes equity to doe her right: But this
Judge will discusse thy cause, neither
drawne by importunacie, nor awed by
authority, nor subiected to partialitie:
he it is that is Judge of heauen & earth,
extending the Heauens like a Curtaine,
and in mercie expressing his affections
to the Children of Men. Before this
Judge shalt thou appeare, and hee that
opprest thee: he to tast the rigour and
seuerity of iustice, thou to remain in the
comfortable embrase of his mercie:
he to reap the fruits of his own works,
to condemnation, thou to conceiue the
sweete and amiable tast of eternall con-
solation. O what difference then be-
twixt thy miserie, and his earthly hap-
pinesse? where is then that great atten-
dance? those many superficiall ceremo-

nies of obsequiousnesse ? vanisht, vanisht: his afflictions more violent, in as much his comforts in this life were more eminent. O if the Great ones of this world would consider this : how little would they esteime the insubstantiall flourishes of this world ? how attentiuely would they obserue the dimensions of their life, least the labyrinth of sinne should ensnare them, the affections of earths vanitie surprise them: or the gay colors of mundane allurements captiuate them. But sinne is now mounted , her throne is erected , and who dare censure so generall a profession ? as rare is it to finde vice without a champion , as to finde hospitality in an ancient house, sanctitie in a Monasticrie , religion in a house of prostitution. A man may see feasts solemnised , but the halt, lame, and blind, seldom or neuer inuited ; resembling those sensuall meetings of Penelopes wooers, which *Emneus* in *Homer* so exactly describes, *opifices Vates, Medicus seu etiam poeta qui cantando oblectet, hi sane vocati sunt in orbe: Egentem vero et Medicum qui sibi met est in commodo nullus vocat. Non eals*

cals the beggar : his rags are not fit for
festiuall solemnities : alasse poore man,
then must hee feede (like Democritus)
vpon the smell of dainties, full seruices
are not for a weake stomacke , and yet
methinkes(poore Soule)thou deseruest
better entertainement. Thy Image
should not be so lightned. Thy naturall
Garment is of as pure stoffe, and as cu-
rious as the perfumedst Gallant of them
all:and should the couer of our shame
so much transport our affections, that
without respect vnto the image of our
Sauiour , we should disualue the instru-
ment, and so ouerprise the couer O no,
let vs not so obscure our iudgements:
let vs rather haue recourse to our be-
gining, and then conceiue the especi-
allest motiues wherein we haue cause
to glorie. Sure Nature seemes as if in
the beginning shee hated all other or-
naments then such as were natiuue : be-
ing at the first a raiment to her selfe, and
sufficient in her selfe against the inclemencie
of heate, the violence of cold,
& all distemperatures whatsoeuer : But
when man lost himselfe , he desired to
shroude himselfe against the violent as-

saults of a troubled conscience. Hence then wee glorie in our shame : for by these externall habits are we put in minde of those primitiue graces of which wee are depriued. In this then (sillie Beggar) may thou likewise be comforted : Thou seest thine owne nakednesse, and acknowledgest thy sinne: But the fine creatures of this world imitate the Pagan Idolators, they hang vales ouer their deformities ; making their worst part the most precious. Pore vessell of corruption what needes all this brauery ? what makes thee set out thy enemy so gorgeouſlie? she seekſt thy ruine, laies continual battery at the fortresse at the fortresse of thy soule, enui- rons thee with hostile and fatall affe- ctions, and yet thou pamperest her vp still , strengthning thy owne forces a- gainſt thee. O madnesſe ! O exceeding phrenſie, doest thou not (or is it wilfull blindnesſe) percciuie with what violence this morsell of flesh which thou bringſt vp and nouriſhest ſo carefully, suggeſteth into thy minde poison ? making the labour of an incurable contagion, euē the lethargie of thy soule; and wilt thou

shou cherish yet this Snake in thine
owne Bosome? wilt thou raise so glori-
ous an Image for so corrupt a Trunke?
surcease, surcease: Thou hast plaid too
long with this enchantresse: it is now
high time to purchase thy liberty. Af-
ter *Calypso* had so long time detained
Ulysses in miserable seruitude, at last
sought meanes for his deliueric. These
bosome enemies are most dangerous,
they know our constitution, and can
transforme themselues vnto the distinct
habit of euery affection, to shadow their
desigues more couertly; they assume
that forme which best concords with
our Nature. This thou seeft(poore man)
and in this art thou eased: for this ene-
mie of thine, thy flesh, receiues more
hard entertainment at thy hands. Thou
keepst her from rebelling, and streng-
thens thy spirit by her weakning. In this
then hast thou aduantage of the flesh-
pampering Epicure, & therein shewes
pregnant testimonie of thy expert
judgement; for who would preferre the
rinde before the pith, the Barke before
the medull, or core before the sap? But
these doe so, disesteeming the internall

ornaments of the minde, the best graces
that a Christian soule can appropriate
to her selfe , exalt the outward
(which God wot) like a painted Sepul-
cher , or *Sodoms* apples be no sooner
touched then to ashes conuerted. Beau-
tie , a flourishing vanity that soone fa-
deth : externall pompe , honour and
magnificence, lesse then bare Beings, for
soone they decline and haue no being.
Time-obseruing worse then either, ma-
king oftentimes an oilie Tongue the ruine
of the owner. These are the scopes are
aimed at : and yet what greater vanitie,
then the possession of such extrinsecall
shadowes ? I haue oftentimes seene it, and
the frequencie of it hath welnigh made
it a position, those which suddenly stopt
to honour, by their vnxpected risings,
made their fall shortly to be expected:
Nor did their memorie die with their
fall : the merit of their honour was cald
in question after their death , howsoe-
uer ill in them that cald it in question,
taking the Cynicks precept for an espe-
ciall caueat in all my Actions : *in Sepul-*
chra Mortuorum leuius calcare. But of
this digression too much: I haue retired

my

my selfe too long from thee (poore brother) yet I perceive my former motiues of consolation haue preuailed a lit tle with thee , which I will succinctlie conclude with this finall comfort , that this might minister no lesse solace in the end then the precedent comforts in the beginning.

I haue prepared this harbour for thee (poore pilgrim,) and would haue thee as one carefull of thy weale, to retire thy selfe here, against the turbulent stormes of all afflictions : that though the pompe of this world seeme to perswade thee to a kind of despaire in thine owne estate: yet flying to this harbour, the holes of the rocke (Christ Iesus) thou maist finde eternall comfort : *intuere rupem et erige ratem.* This rocke shall defend thee from all aduerse oppositions either of world the flesh or the Diuell : hauing thy habitation so firmly planted vpon those future ioies, that the miseries of this world may seeme small in comparison,in regard of that exceeding measure of consolations prepared for thee in that Sanctuary of Eternitie : where no disturbance can surprise thee, no pouerty afflict thee,

no care depresse thee : Tranquillam sed
dens tenes et in ea sola glorieris. Hence
maist thou conceiue perfect ioy : and
ruminat^e of those internall and eternall
comforts which are promised thee
if thou beare vp thy selfe in thy aduersities : the bosome of Abraham is open
vnto thee , and all patient men that de-
stitute of mundan succour , retire to
the sacred bowels of Christ^s compassi-
ons : no affliction so great which Time
will not allay : no discomfort so excee-
ding which the exceeding comforts
of Christ^s passions cannot mitigate.
Time is a perfecter of all things , saith
the worldling : but if this time be not
employed in the exercise of Christ^s pas-
sions , the distast of times continuance
affoords no lesse bitternes^e, then the in-
crement of afflictions. The tempests
are well calmed : thou maist sayle with-
out an aduerse encounter of turbulent
affections. Thy Pilote is skilfull, for the
windes and seas obey him: he is merci-
full, for hee neuer forsooke the poore
mariner nor distressed seafaring man,
till he be arriued at his port and expe-
cted Harbour.



THE MIRROR OF VAINE GLORIE.

Herein art thou proude O Man? or whereto doest thou exalt thy selfe? art thou composed of more then humane substance, that thou shouldest glory in thy feature? Thou admiresst thine owne wisdome, and reposest more confidence in thy smooth wit and acute conceipt, then Mammoms statist. Why(foole)art thou wise in thine own Imagination, & yet directest not thy waies to the square of wisdome? Thou art wise because thou canst deceiue: O spirituall follie! how vnhappy was Achitophel in this wisdome? how imprudent & imprudent

dent was *Haman* to erect a Scaffold
for himselfe? Thou desirest some atten-
dants (not so much to serue thee, as to
ooke vpon thee) for thou esteemes not
so much a seruiceable fashion as thine
owne admiration. How foolish art
thou to thinke the world should terme
thee wise that art so phranticke? purge,
purge, thou hast a maladie within thee
will consume thee: Thou breakest the
Lepers Law: they were enioined to cry
I am vncleane, I am vncleane. But thou
that laborest of a more lothsome lepro-
sie, will not confess thy shame: not one
figge leafe to couer thy nakednesse. Sin
now goes with a protection, who dare
reprēd her? *Nemo hercule, Nemo*. None,
none. Sinnes grow habillements of Na-
ture in which we most glory: that which
shames vs most, in that we shine most,
boasting of our vices, as if motiues of
respect. All sinnes passe with impunitie:
for who will throw the first stone? what
place from the highest to the lowest ex-
empted? Sinne flies for Sanctuarie into
Sanctuaries: what Time dispenst with,
wherein the Creature can say, I haue de-
fisted from sinne, & done that for which
I was

I was created ; in what place doth not vanity represent her selfe ? Not onely in the faire Structures (wherein we glorie) to leauie so beautifull mansions, monuments of our care and prouidence to our posteritie ; but euen in our Beds of earth, our Graues, and Sepulchers. *Shebna* was carefull of this, and yet his intentions were frustrate : for he built his sepulcher in one country , and was buried in another. Alasse , why glorie we so much in the couer of corruption? Tombes are not made so much for the dead as for the liuing:and the life of the dead consists in the memorie of the liuing. All that was wrt ouer that great *Pompey* was this : *Hic situs est magnus.* Alas ! poore Greatnesse , when an ambitious and incircumscribed spirit can be confined within so straite a circumference ! It was *Innocentius* question to describe humane frailtie.

Dic mihi vas cinerum , quid prodest flos facierum.

Thou hast beene present I know it, sometime at the buriall of thy friend, or neighbour, where thou sawest the character or embleame, of all the sonns
of

of Adam: and yet thou art returned from his graue, this good commemoration of thy mortallity, (as from the Centaures basket) more obdurate in heart, remorceles of sinne, senceles of shame, then before thou saw thy dead friend interred, O conceaue remorce and liue: let not the publicanes and sinners condemne thee, let not pagans outstripp thee. Thou liuest in the light of the Gospell: many preachers are sent thee, (take the opportunate time,) now is the haruest, labor to bring thy sheaues with thee. *Qui arat, arat ut metet, qui pugnat, pugnat ut vineat.* So sow, that that thou may reape plenteously; so fight that thou may bee crowned after victorie atchieued. Cast but thine eie (deare Christian) vpon all the waies & bypaths, which seem to lead vs to mundane felicitie: thou shalt finde nothing but intricate waies, vnfrequented labyrinths, which menace ruine to the passenger. *Aditus prospicitur, redditum non patitur;* easie is it for thee to enter, but to come forth difficult. The world is like *Polyphemus* caue: entring once into the pleasures of earths
vanitie,

vanitie, thou art so enchain'd, so en-snared to the delights and inordinate affections, which like merrie Sirens, doe so solicit thee, as thou canst hardly exempt thy selfe from their serpentine embraces. Holy *Athanasius* saw in his sleepe (for so the vision appeared) the whole world encompassed about with snares and nets: its true; what profession but exceedingly tempted, if not seduced? auarice, as sure an attendant vpon age, as sensuality vpon youth. Church vsurie, Simoniacall patrons, making sale of the precious things of Gods temple, and who remaines there to whipp them out? Vsurie (as in it selfe a legall sinne, because suffred,) growes tyrannicall: shee cries not with the false mother, neither thine nor mine, but diuide it: but shee erects a Monopolie for her selfe, and will engrosse a grocerie of soules, to enrich the pallace of her father *Mammon*. O poore decrepit sowle, thou that art stepping into the wombe of thy mother, and carriest deaths head about thee, consider thy creation, acknowledge thy composition, weake by creation

creation but weaker by times reuoltes
on. *Sensim sine sensu senescimus.* O gather
spiritual riches, prouide thee a skripp
that shall neuer bee worne, but con-
tinue euer. The rich man in the Gos-
pell gathered much, possessed much,
enlarged his Granars, and promist to
himselfe securitie with a retired adue
from the world, now soule take thy
ease; but his Epiphonema was answe-
red with a Threnodia; Thou foole this
night shall thy soule bee taken away.
Alas so soone? this was the first night
(it seeimes) of his rest, and must it be
his last too? yes: *Esay* answereth him,
There is no rest to the vngodly: hee
is euer in discontent, seeking to quench
his hydropticke thirst with getting,
but is neuer satisfied. They which
should bee Gods Amners to distri-
bute to the necessity of the Saints,
are oppressors, beeing as sponges
which sucke vp the laborious gaines
of the poore. Let there not bee a beg-
ger in *Israell* (saith God to *Moses*) but
these regraters, which exhaust and con-
sume the meanes of the poore, make
many beggars in *Israell*. But the Lord
shall

shall come in thunder, and roote them from the face of the earth, hee shall raze doun their buildings, and make their dwelling with Ostriches. For the Lords delight is in the poore that humbles himselfe beefore him: his horne shall bee exalted with honour: but for the mighty oppressors that grinde the face of the poore, the Lord will chastece them in his fury, and be auenged of them in his mightie displeasure. O if the rich man knew (being Gods dispensour) how soone the sythe of humane frailety will cut him short, hee would not promise to himselfe length of daies, but with all integrity of heart, seruencie of spirit, and humilitie of minde fall doun before the Throne of Gods mercie: *Sicut Apes flores qua&fitant, ita Sancti misericordiam Dei.* The Saints of God and such as are consecrate to him, will seeke the mercie of God, and with teares of entire compassion turne to the Lord, that it would please him to turne from their sinnes. They will not protract the time, nor take day with their sinnes, but with hearty contrition, speedy conuer-
sion,

sion and firme resolution not to commit the like sinnes againe, they purchase their attonement with God, leauing off sinne before sinne leauue them. For what is it when the Organs and naturall faculties of the bodie through their debilitie haue lost all power of sinning, then to surcease from sinne? No, reserue the heate of the day for the Lords vineyard , let not him haue the afterlings. The first fruits were in ancient time given to the Priests, and wilt thou detaine thy first fruits from him which is the head Priest ? O dedicate thy labors unto him , and be conuerted euен in the maturitie of thy time. Thou art now able to cope with Antichrist : to morrow it may be thou shalt be lesse able. A valiant captaine (in the siege of any Citty or fortresse) will apprehend euery aduantage and occasion of attaining his purpose : he will not intermit any time , but with all alacritie prosecute the charge he hath in hand, that his deportments may purchase him glory: *Sub vexillo meret, & mæret si non mereat.* Thou art in the same case: in a straite siege, beleagred with impetuous and violent

violent enemies. The world besiegeth thee on euerie side, & by those 5. Gates or breaches, viz. thy ffeue corporall sensess, eye, eare, tast, smell, and touch, he woundeth thy soule as with most venemous Arrowes: so as death entreth in at the verie window of thy soule. *If-
maell* plaies with thee, and deludes thee: the flesh whom thou pamperedst rebels against thee: thy verie households sinnes begin to wrastle with thee: and *Grauis
lucta Graue est periculum contra domesti-
cum hostem pugnare*, saith Barnard. Thou must wrastle with sinne conspiring within thee, with the flesh which enui- rons thee, and the voluptuous affecti- ons of worlds vanitie that seeke to surprise thee. Show thy selfe resolute in this encounter, fight a good fight, and with the complete Armour of a spirituall warriour raze downe the ty- rannicall kingdome of Antichrist. Thou must passe many difficulties ere thou canst obtain the victorie. Those *Cyanea
saxa*: those rockes of perill temptations of euery kinde: but perseuerance will make thy victorie most eminent. The yong man must needes take leaue of his

E friends,

friends , before he can follow Christ. But thou must abandon friends , estate, possessions, and all encumbrances, that thou may be thought a worthy follower of Christ. *Qui Christum sequi petit,*
equum est ut omnia relinquat , quo Christum arctius teneat. Riches were best demonstrated by the Romane word *Impedimenta* : hinderances indeed for our heauenly expedition : we should vse them in necessarie respects , not to adore them : if the price of gold had not beene knowne , Baals golden calfe had not beene erected. It is a cause of much false Adoration : and many I am perswaded (yet timerous in perswasion) worship the idoll in their chest , more then their Messias in his Temple. O profanation of Times ! when an externall appearance of tempting vanitie , can seduce an Intellectuall soule from her Creator , with the desire of a bare metall ordained for the vse of his creature. We are wise and vnderstanding in chymicke labours , and are profoundlie read in minerals : But that onely and principall good , the select treasure of the minde is as farre estranged from our

our reading, as *Demas* heart was from any thing, saue what tasted of the world. We can talke of eccentricke lines, bodies, motions, temperatures, & affecti-
ons: but which amongst vs seekes to season the ill disposed temper of our minde? O pittie and great pitty it is to neglect so diuine a substance: let the Philosophers idle axiome alone: the body should take her temperature from the soule, and not the soule from the body. *Corpus Ancilla est ut parcat, non domina ut imperet.* Confusion of Gouernors spoile euerie well gouerned state: and those kingdomes be most happy where there be not the most but the best Kings. Thou hast a monarchy (and thats the best kinde of Gouvernement) within thy selfe: O dispose then of thy affections like a Prince: be inuested with a roabe worthy an Emperor, the pure stole of integrity, thy thoughts must be eleuate, not depressed downe to this earthly centre. It is reported that the Emperour *Augustus* could see as well by night as day; thy eyes should be so; not obscured or darkned with the night of error, but euer traluent,

that if there were windowes in thy heart, the splendor of thy internall man might shew her owne dignity. But especially let me caution thee in this: that thou be open handed, and bountifullly hearted to thy neeedfull brother: it will make thee see more cleerely into the prouidence of God, and excite thee to an acknowledgement of his mercies; euer meditating of his bounty in bestowing, and thy immerrited seruice in deseruing: It will inflame in thee a perfect and exact measure of charity, to giue freely, because thou hast receiued more amply. An affectionate charitie is approued by God and man: making our selues in distributiuе iustice Christians, and imitating the inimitable patterne of Christ, who sustained the weak, supported the needy, reliued the hungry, being all to all, that he might shew his glory towards all: his humility may asswage our pride, and caution vs to be humble here, that wee may be exalted elsewhere. His penurie may taxe vs of excesse, that liue in Epicureal riot, consuming our daies in security and carelesse prophanation of God and his sacred

ered ministers ; neither vsing reuerence
to them nor him : for in contemning
them, wee contemne him (as he the fa-
ther of verity hath spoken.) O deere
christian ! we haue too long dallied with
sinne , too long delaied the time of our
conuersion : Turne, turne from thy euill
waies : least thou be cut downe in his
fury : the vials of his wrath haue beeene
long in diffusing , but so much longer
the stroke is delaied, so much it returnes
more violent. O let vs relinquish earths
vanitie, and plant our affections vpon
heauens beauty ; why should we loue
such things as breedelothing : hauing
bitternesse in their tast, and producing
no fruits , but the distastfull weedes of
repentance ? Who so is bewitched or
captiuated with the pie-coloured vani-
ties of this world, deserues a pie colord
coate to describe the foole in his fol-
lies. Learne to be wise in spirituall af-
faires , that the commerce which thou
hast had with the factors of vanity, may
be now disualued, hauing reference to
the maine price of thy redemption
working out thy saluation with feare
and treinbling. Thou seest the race

thou must of necessity run, not the race
of lasciuious prodigals, whose exorbit-
tance makes their house die in infamy,
nor the race of the Auaricious Miser,
that treasures vp vengēance for him-
selfe and his posterity, making the issue
of his loynes the heires of shame, nor the
race of adulterers that wast their estate
in the brothels of licentious delights:
but the christian race, making thy be-
ginning a hopefull proeme of a succes-
sive end: thy end a happy concluder of
so faire beginnings. Runne thus and
thou shalt obtaine, not a temporall re-
ward, but the crowne of eternitie: that
God (who reclaimed thee from thy
sinne, may be glorified in thy members,
consecrated to holinesse and integrity.
Meditate of this, contemplate this, ex-
ercise the faculties of thy soule in these,
and the like spirituall meditations: so
shall the deceipts of Sathan be diuer-
ted, the gracious operations of Gods
spirit renewed: and the promises of God
to thee performed in supernall Syon.



A SERMON of Saint Barnard vpon the *passion of the Lord.*

Et vs celebrate (deere christians) with diuinehonours, Jesus of *Nazareth*, by the Iewes innocently condemned, by the Gentiles crucified. Let vs that are Christians worshippe with all reuerence, embrase with all seruentnesse, and imitate with all faithfulnesse (as it is meet, comfortable and glorious) the infirmities of our Sauiour: for these sufferings be those instruments, by which the omnipotent power and inscrutable wisdome of God hath wrought wonderfully and powerfully the restauration of the whole world. For Christ our Lord hath so wrought for vs; that he became lesse

then Angels, to make vs equall vnto
Angels; And who will not humble him-
selfe for Christ's sake? Christ our Lord
was crucified for our sinnes, and hath
sweetened the bitterness of the Crosse,
to such as loue his Crosse. He died, and
destroied death, that through him we
might liue: and who will not loue
Christ our Lord? who will thinke much
to suffer for Christ? Christ by the igno-
nimie of his Crosse, passed to the glorie
of heauenly excellency, and all power
in heauen and in earth is giuen vnto
him (by God his father) for his reue-
rence: All the Angels of God doe wor-
shippe him, and in the Name of Iesus
let every knee bow of things heauenly,
earthly, or whatsoeuer is vnder the
earth; wherein (O Christian) canst thou
glory, saue in the Name of our Lord
God crucified, and in the name of
Christ, which is aboue all names, in
which whosoever is blessed, shall be
blessed vpon earth? Glorie in the Name
of the Sonne your redeemer, and ascribe
honour to your Sauiour, who hath done
great things for vs, and magnifie his
name with me, saying: we worship thee

O Christ

O Christ thou king of Israell, and of all Nations, King of Kings, Lord of the whole earth, God of Sabboath, the most sure strength of the omnipotent God. We worshippe thee that art the precious price of our redemption, the peace offring, who(alone) by the inestimable sweetenesse of thy perfumes, hast moued thy father whose dwelling is on high to behold the things which are on earth, appeasing his indignation conceiued against vs. We declare thy mercies O Christ, and we vtter the remembrance of thy sweetenesse in abundance. We offer vnto thee (O Christ) the sacrifice of praise, for the multitude of thy goodnessse, shouen vnto vs, of a depraued seede, wicked and rebellious children. For when wee were thy enemies (O Lord) and death had entred vpon all flesh, to which all the seede of *Adam* became subiect, by the condition of our originall sinne, thou remembredst thy mercie, and lookedst downe from thy high habitation vpon this vale of teares and miserie. Thou sawest the affliction of thy people, and being inwardly touched with the sweetenesse
of

of charitic , thou conferredst the thoughts of peace and redemption vpon vs , and when thou was the sonne of God, very God, coeternall and consubstantiall with God the father, & God the holy Ghost, inhabiting an inaccessible light , and supporting all things with the word of thy strength ; thou disdainedst not to bow downe thy maiesty to this fraile prison of our mortality, whereby thou mightest both tast, swallow down our miserie, and aduance vs to thy glory. It had beeene but little to thy charity, to finish the worke of our saluation , by deputing the summation thereof to some Cherubin or Seraphin, or one of thy Angels : but thou vouchsafedst thy self to come vnto vs , being commanded by thy father, whose exceeding charity we haue tried in thee. Thou camest (I say) not by changing thy place , but by exhibiting thy presence vnto vs , by taking vpon thee our flesh. Thou camest from the royll throne of supreme glory , into the wombe of a Virgin, humble and abiect in her owne eyes, sealed with the religi-
ous vow of virgins continence , in
whose

whose sacred wombe the ineffable power alone of the holy spirit , made thee to be conceiued, and to be borne in the Nature of true humanity , so as the occasion of thy birth did neither impaire in thee the power of thy maiesie, nor in thy mother the purenesse of her virginitie. O amiable and admirable humility, that being God of infinite glorie , became as a contemptible worme of miserie! Thou being God of all, became a seruant vnto all. It seemed too little in thy sight to be our Lord and father , but thou vouchsafest likewise to be our brother , and thou Lord of the whole earth , standing in neede of nothing, from the beginning of thy Natiuitie, refusedst not to tast the inconueniences of pouertie. For as the Scripture saith, thou hadst not when thou wast borne anie place in an Inne , nor cradle , which might receave thee in thy tender infancie: but in the base crib of a filthy stable. Thou which containest the whole earth in thy selfe, art wrapped vp in swathling clouts , and placed in a despicable repose. Hence is it, that thy mother

mother tooke thee from amongst the
brute beasts. Take comfort, take
comfort ye that liue in pouertie, be-
cause God liues with you in your
pouertie, hee lics not in delicious
beds, nor is hee found in the waies of
such as liue in their delights. To
what end dost thou rejoice, (O rich
man) being but clay, wallowing in thy
gorgeous and trim bed, since the King
of Kings chused rather to honour the
straw beds of the poore with his hum-
ble repose? why dost thou disdaine
hard straw, when a tender infant in
whose hand are all things, preferred
the hard litter of beasts before thy
silkes and fethers? But this thy tender
and weake infancie (O Christ) was
not secure from the sword of the per-
secutors: for whilst thou yet suckt
hanging at thy mothers brest, an An-
gell appeared vnto Joseph in his sleepe,
saying: Arise, and take the child, and
fie into Ægypt, and abide there till I
shall tell thee; for it will come to passe
that Herod will seeke the child to kill it
&c. Now from this time (O good Je-
sus) thou beginnest to suffer sharpe
things

things: for thou sufferedst not only this vexation in thine owne infancie, but) the death of those little ones, many thousands whereof by the cruelty of Herod were put to death, being rest from their mothers brests. Hauing past thine infancie, thou gauest vnto vs an example of professing the truth with all humility: for thou satest not with the counsell of vanitie, but in the midst of Doctors, questioning , and hearing them: although thou wast the Lord of knowledge , and the wisedome of God thy Father. But thou wast likewise an example of obedience vnto vs, when as thou being Gouernour of the whole world subiected thy selfe humbly vnto the will of thy parents. When the growth of a stronger age came, so as thou wast to apply thy selfe to more weightie affaires , thou wentest forth to finish the saluation of thy people: as a mighty Giant to run the race of all our misery. And that thou mightest(in humane resemblance) frame thy selfe like vnto thy brethren, thou the innocent lambe of God, (neuer defiled with the leſt ſtaine of finne) camest

cameſt vnto thy ſeruant baptizing pe-
nitent ſinners, as iſ thou hadſt beene
a ſinner, deſiring that thou miſt be
baptized: but hee baptizeth not
thee in the water, but the water iſ
thee, ſanctifying them, that they miſt
ſanctifie vs, by thy ſanctifying ſpirit
working in vs. From Baptisme by the
ſtrength of thy ſpirit, thou wenteſt in-
to the deſert, giuing vs an example of
ſolitary life in thee. Thou ſufferedſt
patiently ſolitarines and fasting, for
the ſpace of 40. daies, bitternesſe of
hunger, temptaſions and illuſions, to
the end thou miſt make all theſe
things more tollerable vnto vs. At laſt
thou cameſt to the loſt ſheepe of *Isra-*
ell, ſhewing openly the lampe of thy
diuine word to illuminate all the world,
declaring thy kingdome to all ſuch
as obeyed thy word, and followed thy
precepts; conſirming with ſigues, and
ſhewing the power of thy diuinity to
all that were ſicke, doing all things to
all men freely, which miſt conduce
to the ſaluation of ſinners, to the end
thou miſt profit all. But the fooles
heart is darkened (O Lord) and he hath
throwne

throwne thy commandements behind him, neuer harkening vnto all those wondersfull workes which thou hast wrought amongst them: except a few very noble and stout champions, which thou hast elected out of the weake and abieet things of the world, that by them thou mightst wonderfully discomfit the strong and mighty. Neither haue they alone bin vnthankefull vnto thee for thy bencfits: but (O Lord of Lords) they haue reproched thee, and done vnto thee whatsoeuer it liked them: for what said they when thou didst those workes of God which none else could doe? This man is not of God: in the Prince of diuels he throwes out diuels, he hath a diuell, he seduceth the people, hee is a glutton and a bibber of wine, a friend of Publicanes and sinners. Why weepest thou? why sighest thou (O man) when thou art iniuriously reproched? dost thou not heare how many rebukes fell vpon thy Lord and Sauiour for thy sake? If they call the master of the household Belzebub, how much more his householde seruants? But (O good Iesus) whil'est

whilst they spake these and the like blasphemies, stoning thee sometimes with stones, thou sufferedst all things patiently, and thou becameſt as if thou hadſt not heard, hauing no rebukes in thy mouth. Lastly they ſet thy iuft and vndeſiled blood) betraied by thy diſciple a ſonne of perdition) at the price of thir- tie pieſces of ſiluer, that they might take away thy life without a cauſe. Albeit the trecherie of that wicked be- traier was not hid from thee, when in the ſupper where thou washedſt thy Diſciples feete, kneeling downe on thy knees before him, thou vouchſafedſt to handle, wash, and wipe his cursed feete (ſwift to ſheede blood) with thy moſt holy hands.

Wherfore then (O thou dūſt & aſhes) art thou yet ſo proud? doth pride yet lift thee vp? doth impatiēce yet vex thee? Behold thy Iefus, the creator of all things, the fearefull Judge of the quick and the dead, the very paterne of hu- mility and mercie, kneeling before the feete of a man, and that man a traitour. Learne, because hee is meeke and humble in heart, and bee aſhamed

of thy pride, and blush at thy patience. This was also (O Lord) an especiall token of thy mildnesse, when thou woudest not discouer that disloyall wretch in the middest of his brethren, nor publiquely confound him ; onely bidding him doe that hee would doe quickly. In all these his malice ceased not towards thee, but going forth hee perfects his mischeuous purpose.

O Lucifer, how fellest thou from heauen, that shined before so brightly in heauen, thou that once appearedst glorious in the delicious borders of Paradise, fellow Cittizen with the Angels in Heauen, and a guest at the table of the diuine word : how art thou now reckoned among the children of darkenesse ? thou that wast nourished with spices, wherefore doest thou embrace filthines ? Now is thy familie (O Christ) purified, when hee went into the world, leauing the Angelicall society which in heauen remained. Now is that happy companie made drunke with the plentifull inundation of thy diuine oracles, hauing

casten him out whom thou knewest
to bee vnworthy of the infusion of so
pure a liquor. When thou hadst gi-
uen a commandement of charity and
wholsome patience, and hadst dispo-
sed of thy Fathers Kingdome vnto
thy brethren : thou wentest aside with
them, towards the place knowne to
thy Betrayer : knowing all things that
would come vpon thee. There thou
wast not ashamed to confesse in the
hearing of thy Apostles , the sadnes
of thy soule by the imminencie of thy
passion which voluntarily thou assu-
medst, as also other things which
then thou suffereddst, saying: Now is
my soule heauie euен vnto death. Al-
so kneeling vpon the ground thou fel-
lest flat vpon thy face , praying in thine
agony , and saving: O Father (if it be
possible) let this cuppe passe from me.
And that bloody sweat did most eui-
dently expresseth the sorrowes of thy hart,
which al the time of thy prayer trickled
downe droppe by droppe vppon the
ground. O my Lord Iesus, whence
comes this thy sorrowfull supplication?
didst thou not voluntarily offer thy
selfe

selfe a sacrifice vnto thy father? euen so Lord. But we suppose that thou tooke this vpon thee, for the comfort of thy weake and disconsolate members, least peraduenture some should despaire if at any time the fraile flesh seeme to murmur, when the spirit is ready to repell any tentation. Surely thou didst it to this end, that we might haue continuall motiues of loue & thankfulnes towards thee, hauing expressed the naturall infirmity of our flesh by these tokens in thee. By which we are taught, that thou hast truely borne our infirmities, & hast passed the pricking thornes of thy passions not without a sensible feeling of them. For that voice seemed not to be the voice of the spirit but of the flesh, in that thou addest, the spirit is truely ready, but the flesh is weake. That the spirit was ready to thy passion thou euidently demonstrated, when thou ran of thine owne accord to meet thy betraier & such men as were giuen to shed blood attending him, seeking to take away thy life with lanternes and Torches and weapons vpon the Night: and least they should receiuue any notice by the Cap-

taine of this impiety, thou manifested thy selfe : for thou turnedst not away from that cruell Beast comming to kisse thy most holy mouth, but astably gaue thy mouth (wherein was never deceipt found) vnto his mouth which abounded with all malice. *O Innocent lambe of God,* what hast thou to doe with that wolfe? what concord betwixt thee and Belial ? but this was *O Lord thy great mercy,* to exhibit all such things as might any way mollifie the pertinacie of a depraued heart : for(as one not altogether vnmindfull of ancient friend-shippe) thou admonished him saying; my friend to what end camest thou? and willing(as it seemes) to wound the heart of this impious Traitor, with the horror of his sinne, thou said: *Iudas doest thou betray the sonne of man with a kisse?* and behold the Philistins are vpon thee *Sampson.* Neither didst thou driue them from thee intending them at the houre of thy apprehension, with thy right hand, no not in defence of thy selfe, that the foolish presumption of man may know that they can doe nothing against thee, but so much onely

as is permitted by thee. But who can heare without weeping how they laid their murdering hands vpon thee, tying thy innocent hands with cords , sweet Iesus, who like a most meek lambe speaking nothing, was carried after the manner of a theefe, contumeliously to the slaughter. Neither ceasedst thou then (O Christ) to shew thy mercy vpon thy Enemies, & to diffuse the honiecombe of thy sweetnesse vpon them, reproving the zeale of thy defendor , and withholding him from hurting such as had thee. Their furie was cursed because wilfull , being neither moued by the maiesty of thy miracles, nor the greatness of thy benefits. Thou wast brought before a counsell of wicked headpriests consulting against thee; and confessing the truth (as was seemelic) thou wast adiudged to death for thy blasphemie. O louing Lord, how many vnworthy things hast thou suffered of thine owne Nation? men of polluted lips beslubbring with their spittle; thy amiable countenance , on which the Angels haue desired to looke, replenishing the whole Courts of heauen with ioy; and

vnto which all the rich men in the world shall make intercession : beating it with their sacrilegious hands, and blindfolding thee in derision : and being Lord of all creatures buffeted thee as a seruant most contemptuous of all others. But let vs now come to their deliuering vp of thy soule, to be swal- lowed vp by vncircumcised flesh. They lead thee bound before *Pilate*, re- quiring that thou maist be crucified which knewest no sinne, & that a mur- derer might bee let loose vnto them, lesse esteeming of a lambe then a wolfe; of gold, then clay. O vnworthy and vnhappy merchandise! neither was that wicked *Pilate* ignorant , how all these things were done through envie against thee; yet for all that, he procee- ded rashly in iudgement against thec, filling thy soule with much bitterness without a cause ; He suffered thee to be mocked, commanding thee to stand in the sight of thy mockers; nor spared he to teare thy pure virgin-skinne with most sharpe scourgings , cruelly infli- eting stripes vpon stripes, and wounds vpon wounds. O thou deere child of God,

God, what hast thou committed, that should deserue so great bitternesle, so great reproch? Surely nothing. It is I, it is I, wicked man that I am, that was the cause of thy death. I (O Lord) haue eaten the fower grape, and thy teeth are on edge, payng for that which thou neuer tooke. And yet the impiety of the trecherous Iewes is not satisfied with all these indignities done against thee: but thou art now at last deliuered ouer into the hands of vncircumcised souldiers to be put to a most shamefull death. It seemed but a little matter for those sacrilegious miscreants to crucifie thee, but they must also vex thy soule with reproches. For what saith the Scripture of them. *Then all the people gathered together, and taking his owne garments from him, they put upon him a purple coate, and they cloathed him with a skarlet robe, and winding a crowne of thornes they put it upon his head, and a reede in his right hand, and bowing unto him they mocked him saying, Haile, King of the Iewes: and they buffeted him and spit upon him, and taking the reede in their bands they smote him on the Head, and af-*

ter they had mocked him, they put his
owne garments vpon him, to crucifie him
bearing his owne crosse; and they led him
to Golgotha, giuing him wine to drinke
mixed with mirrhe and gall: and when he
had tasted of it, he would not drinke: then
they crucified him, and two theeuers with
him, the one of the right hand, and the o-
ther of the left, and Iesus in the middest.
And Iesus said: Father forgiue them, for
they know not what they doe. Afterwards
Jesus knowing that all things might be
done, that the Scripture might be fulfil-
led, said, I thirst: and one amongst them
running tooke a spunge and filled it with
vinegar, and put it vpon a reede and gaue
him it to drinke: alioone as he had received
the vinegar, he said, It is finished: and cry-
ing with a lond voice he said, Father into
thy hands I commend my spirit, and bow-
ing downe his head he gaue vp the ghost.
Then one of the Souldiers opened his side
with a speare: and presently their issued out
water and bloud for the redemption of
man. Awake O my soule, shake of the
dust of sinne, and fixe thy contem-
plation vpon this memorabile pat-
terne of Humanitie, whom thou seest
presen-

presented vnto thee in this glasse of Gods word. Behold O my soule, who it is that cometh in vnto thee, hauing the image of a King, and yet reproched by his most despicable seruants: treading vpon Crownes, and yet his Crowne is a vexation vnto him, wounding his beautifull head with a thousand pricks: hee is clothed with roiall purple, but in it hee is rather despised then honoured: hee caries a Scepter in his hand, but with it his reuerend head is wounded: they worshippe him with bended knees, and call him King, but presently they besmire his amiable face with spitting, dishonouring his cheeke and venerable aspect with their fists. See O my soule, how this man is afflic-
ted and contened of all sides. Hee bowes himselfe vnder the burthen of his Crosse, & bearing that ignominie which was proper vnto thee, where being brought vnto the place of execu-
tion, his thirst is quenched with mirre and vineger vpon the Crosse, saying: *Father pardon &c.* What kinde of man is this, who in all his sufferings doth not once open his mouth, or utter one word

of complaint, or excuse, or of threat, or
of curse against those reviling doggs:
but concludes with such mild wordes
of blessing, as haue not bin heard before.
O my soule, when hast thou seene any
one more mercifull? what can be more
courteous then this man? Behold him
with more attention, how worthy he is
of admiration, and most tender compas-
sion. Looke at him naked, and torne
with whips, betwixt two theeues igno-
miniously nailed vpon the Crosse,
quenching his thirst with vinegar, and
after his death wounded in the side with
a speare, sending out plentifull riuers of
blood from those woundes in his
handes, & feete, and side. O my eies a-
bound with teares, and O my soule bee
thou dissoluued with the fire of compas-
sion, in condoling so mercifull a man,
whom thou seeft amidst so great biter-
nesse to bee afflicted with sorrowes.
And now (O my soule) thou hast seene
his infirmities, and thou dost pitty him:
now thou hast looked vpon his maiesty,
and thou dost admire him: for what
saith the Scripture; *From the sixth hower
unto the ninth hower there was darkenesse
vpon*

upon the whole earth : and the Sunne was darkened, and the vaile of the Temple rent asunder from the toppe euen to the bottom, and there was an Earth-quake, and the rockes cloue, and the graues opened, and many bodies of the Saints which were dead arose. Who is this, with whom both Heauen and Earth doe suffer, and whose death doth raise men from death? Know O my soule, know that this is the Lord God, Iesus Christ thy Sauiour, the onely begotten sonne of God, very God, & very man; who of all men vnder the Sunne, was onely found to be without sinne, and behold how hee is accounted amongst the wicked, and esteemeed as one of the Lepars , or as an abortiue birth throwne from his mothers wombe. So is hee throwne from the wombe of his Mother, the vnhappy Synagogue. Hee that was the fairest amongst the children of men, how deformed is hee made? hee was wounded for our iniquities, and broken for our sinnes : he was made a burnt Sacrifice of sweete incense vnto thee O Father of eternall glorie , to pacifie thy wrath conceaued against ys, and to place

place vs in the celestiall mansions of
glorie. Behold (O holy Father) from
thy Sanctuarie, and from thy high ha-
bitation, behold this our holy sacrifice,
which our Head-priest offereth vnto
thee, thy holy Sonne, and our Lord Ie-
sus offering himselfe vp for our sinnes:
and mercifullly doe away the multitude
of our transgressions. Behold the voice
of the blood of our Iesus crieth vnto
thee from the Crosse. For what (O Lord)
what is it that hangeth thereon? hee
hangeth euен now, because things past
are as things present before thee. Take
knowledge (O Father) vnto the coat of
thy true sonne Ioseph : Behold a sa-
uage beast hath deuoured him, and
trampled vpon his garment in his fu-
rie, staining his bewtie with the effusion
of his blood: behold he hath made pit-
tifull rents in it This O Lord is the gar-
ment which thy innocent son left in the
hands of that Aegiptian harlot, think-
ing it better to lose his coate, then his
honour, and chusing rather to be spo-
iled of the garment of his flesh, and to
descend into the prison of death, then
for the glorie of the world to har-
ken

ken vnto the voice of the Adulteresse: to
that voice I say, where it was said vnto
him: All this will I giue thee if thou wilt
fall downe before me and worship me,
which was as if he shold haue slept with
the Adulteresse. And now, O my Lord, we
know that this thy sonne liueth, and is
Gouernour ouer all *Ægypt*, and in eue-
rie place of thy dominion: for hee is
aduanced from the prison of death and
of Hell, to thy Empire, and attaining
a Crowne of immortallity, hath chan-
ged the garment of his flesh, to reflou-
rish within the immortality of the spi-
rit, where thou hast receiued him with
much honour. For hee hath subiected
the empire of *Pharoh* vnto him, and
hath triumphantly ascended Heauen by
owne proper maiesty: and behold, hee
is crowned with glorie and honour,
when hee sitteth at the right hand of thy
maiesty, mediating for vs; for hee is
our flesh, and our brother. Behold (O
Lord) the face of thy Christ, who be-
came obedient vnto thee eu'en vnto
death: nor let the scars of his woundes
euer depart from thy sight, that thou
maiest remember the satisfaction thou
hast

hast receiued for our sinnes. I would O Lord thou wouldest but weigh our sins in a balance, by which we haue deserued thy wrath, and the calamity which thy sonne suffred to appease thy wrath. Surely more forcible and more worthy would the cause appeare to shew thy mercie vpon vs, then by reason of our sinnes to powre downe the viols of thy Ite vpon vs. Let euery tongue (O father) giue thankes vnto thee for the exceeding abundance of thy loue, in not sparing thy onely begotten Sonne: but giuing him ouer vnto death for vs; that we might haue him as a faithfull Aduocate before thee in Heauen for vs. And thou O Lord Iesus, most mighty & most zealous of mans saluation, what thanks shall I giue vnto thee, that I may giue thankes worthie, being but dust and the workmanship of thy hands? for what couldest thou doe for my saluation, and hast not done it? from the sole of thy foot to the crowne of thy head, thou hast plunged thy selfe wholly into the waters of thy passion, that thou mighst draw me wholly from them: and these passions haue entred euен vnto thy

thy soule, For thou subiectest thy soule
to death and desolation, to preserue my
soule from death and perdition : and
behold thou hast bound me in a double
bond vnto thee. First in that thou hast
giuen thy life for mee ; and secondlie
because my soule was giuen by thee,
twice vnto me , once in my creation,
and once in my recreation ; wherefore
I haue nothing that is fitter to giue thee
then my soule, which I had of thee, for
if I should in recompence of thy mercy
giue vnto thee the Heauen , the earth,
and all the excellency thereof, yet sure-
ly could not I attaine to the measure of
that I owe thee : sith that which I owe,
and that which is possible for mee to
giue is thy gift , without which I haue
nothing to giue. Thou art to be loued
(O my Lord) with all my heart , with
all my soule ; with all my strength : and
thy imitable footsteps are to be follow-
ed by me, because thou vouchsafedst to
die for me: and how can this be done in
me , but by thee ? let my soule cleave
vnto thee,because all my power depen-
deth on thee. And now O Lord my
redeemer, I worship thee as the true

God :

God: I put my trust in thee, I hope in thee, and with my vtmost desires doe I sigh after thee: helpe my many imperfections. I incline my selfe wholly vnto the glorious signals of thy passion, wherein thou hast perfected my saluation. In thy name O Christ, doe I reuerence the royll Banner of thy victorious Crosse. O Christ with all humility doe I adore and glorifie the remembrance of thy thornie crowne, thy red-skarlet nailes besmeared with blood, thy lance drenched in thy sacred side, thy wounds, thy blood, thy death, thy buriall, thy glorious and victorious resurrection and glorification. For the breath of life breatheth to mee in all these : by these lively and redolent odors raise my spirit O Lord , from the death of sinne : By the power of these, preserue me from the subtilities of Satan , that the yoke of thy commandements may be vnto me easie , and the burden of thy Crosse (which thou commandest me to beare after thee) may be light : for what is my strength, that (according to thy coimmandement) I might be able with an inuincible spirit

to

to sustaine so manifold afflictions in the world. Are my feete like Hindes feete, that like a swift courser I may be able to runne ouer the thornes and difficulties of thy passions? but heare my voice, and lay thy crosse softly vpon thy seruant, that crosse, which is the wood of life to them that lay hold vpon it: my hope is, I shall runne swiftlie, and shall carrie as constantlie the crosse which is giuen me of my enemies, to follow thee. Lay (I say) that most diuine crosse vpon my shoulders, the breadth whereof is chariti, the length eternitie, the height omnipotencie, and the depth inscrutable wisdome, replenished with maiestie. Naile my seete and my hands vnto it, and conforme thy seruant, O Lord, whollie vnto thy passion. Grant vnto me O Lord, that I may abstaine from all the workes of the flesh, which thou hattest, and doe those workes of righteouesnesse which thou louest, and in both to seeke thy glorie. I suppose it verie expedient that my left hand bee nailed vnto the crosse with the nayle of temperance, my right hand with the naile of vprightnesse. Grant that my soule

may continually meditate vpon thy law , fixing all her cogitations vpon thee : and fasten thou my right foote to the same wood of life, with the naile of wisdome. Grant ihat the seeming felicity of this transitory life may not enfeeble the operation of my spirit with a sinister sensualitie , nor that it be troubled with this present liues infelicity, but that both my right hand and left may be fixed vnto the crosse with the naile of fortitude; and that some appearance of the thornes which were plat- ted vpon thy head , may be resembled in me, giue vnto my heart I beseech thee the wholsome compunction of repen- tance, & compassion of another's mis- rie, & the pricke offeruent zeale which may be founde vpright before thee, and to turne vnto thee in my affliction, whilst my head is crowned with this threefold wreath of thornes. I desire thee also to reach a spunge vnto my mouth by a reede , and to minister the bitternessse of gall vnto my tast. I desire also that by thy Scriptures thou wouldest illuminate my reason , that I may tast and see how this flourishing world is

is as an empty spunge, and all the concupiscenses thereof more bitter then vinegar. So (my father) may that Babylonian Cuppe diffused vpon the whole earth seeme bitter vnto me : not able with her fruitlesse flourish to seduce me nor with her false sweetenesse to inebriate me, as shee doth those who call darkenesse light, and light darkenesse, that which is bitter sweete, and what is sweete bitter. Thy wine mixed with mirrh and gall is suspicous vnto me : forasmuch as thou wouldest not drinke of it, because it imploied the bitternesse of enuie and impiety of such as crucified thee. Fashion thy seruant, O Lord, after thy liuely death, so working in me that I may die in the flesh, but liue in the righteousnesse of the spirit. But that I may reioice in the carrying of the whole image of Christ crucified, expresse in me a similitude of that, which the infatiate malice of the wicked Iewes exercised against thee after thy death : let thy quicke and effectuall word more piercing then the sharpest lance, reaching euен vnto the diuision of my soule wound my heart: and pro-

duce out of it as from my right side
in stead of blood and water, a loue (O
Lord) vnto thee and to thy brethren: fi-
nally wrappe my spirit in the pure syn-
don of my originall stole of inno-
cencie, that I may rest there, going out
and going in into the plate of thy ad-
mirable Tabernacle, hiding me till thy
furie be ouerpast: but in the third day
after the day of my labour, the day of
punishment, early in the first sabbath
raise me (thy vnworthy seruant) and
place mee perpetually among thy chil-
dren, that in my flesh I may see thy glo-
rie and be satisfied with the light of thy
countenance. O my Sauiour and my
God, let the time come, let it come I
beseech thee, that what I now beleue,
I may behold with reuealed eyes; what
I now hope for, I may at last obtaine;
that what I now desire vehemently,
I may embrace really, may kisse lo-
uingly, being plunged in the bot-
tomlesse sea of mercie, O my Sauiour
and my God. But blesse thou my
Sauiour O my soule, and magnifie his
name. O how good & sweet art thou O
Lord Iesus vnto the soule that seeketh
thee.

thee. O Iesus the redeemer of the lost, the sauour of the redeemed, the hope of the banished, the strength of the wearied, refreshing to the distressed, & comfort to the desolate, a sweete repose and a comfortable to the sorrowfull soule, running O Lord speedily after thee, till shee oreget thee the crowne of triumph, the chiefest marchandise, and the ioy of all the heauenly Citizens; an euer-flowing fountaine of all spirituall graces, the onely child of God, and the great God : Let all things which are in Heauen aboue or in earth below praise thee. Great art thou, and great is thy name O thou immortall glorie of the high God, and the pure maiestie of the light eternall, O life that quicknest all things, O light that enlightenest all things, O light that illuminatest euerie light, and conseruest by thy eternall splendor : Thousands and ten thousands of lights haue shined before the Throne of thy maiestie from the beginning. O eternall, substantiall and inaccessible, cleere and delectable streme of that fountaine, hid from the eyes of all mortall men, whose

beginning is without beginning; whose bottome is without bottome, whose periodde is without period, whose circuit is incircumscribable, whose puritie is imperturbable. The heart of the Almighty hath sent thee (O my soule) out of his impenetrable Abyss. O life , from thee haue wee in all fullnesse receiued life , from thy light haue wee received light : thou that art eternall , hast made vs eternall , thou that art boundlesse , hast made vs boundlesse , making vs in all things equall to thy selfe. For thou that art the most plentifull fountaine of euery perfect gift , hast vouchsafed to conuay the precious Riuier of thy seauen fould graces into our hearts , to enrich vs with thy secret treasures ; and with the sweetenesse thereof to allay the saltnesse of this sea , (that is) of our infirmities. O thou Spring of the oil of gladnesse , thou riuier of pure wine, thou torrent of entire zeale, the holie Spirit our comforter, beeing sent vnto the world by the

Father

Father and thee, to both he is equall
in dignity of essence, filleth all things,
contayneth al things, being spirit of the
spirit of thy Father , one of both,
as the indiuiduall communion vnitting
both; a soulder vnitting, a coniunction
indissoluing, and that peace which pas-
seth all vnderstanding. This is the well
of thy comforts, O Lord, by which
thou daily supportest, and with pleasant
objets most abundantly refreshest that
delicate and glorious City *Hierusalem*
is aboue: where those glorious and
flamie Organs doe incessantly sing
Hymnes in the voice of exultation and
feasting, with the desired tunes where-
of the hungry iawes of thy people in
the daies of this their pilgrimage
craue dayly to bee refreshed. Suffer
(O Father) the little dogges to feede on
the crums which fall from their masters
table. Send out your dewe O Heauens
from aboue, and let the cloudes raine
vpon the righteous, him O Lord whom
thou hast made zealous of thy lawes.
Purge we beseech thee O Lord with the
fallatorie of thy word, the religious first
fruits of thy people, being a testimonie

of our solemne celebration of this
time: renew, illuminate, inflame, in-
spire, confirme, and vnite the hearts of
all beleeuers vnto thee, that they may
bee one, tast one, and with all vnanimi-
tie require, apprehend, see, and glorifie
thee our only God in Sion. Let glorie,
thankes, honour, and power be at-
tributed to the indiuiduall Tri-
nity for euermore.

Amen.

Quædam

Quædam sententiæ, eæque vere Au-
reolæ, ad humanæ mentis inti-
mam deuotionem inflam-
mandam, ex-
cerptæ.

Qui de se humiliter sentit, hæc legat.

Christus qui pro nobis passionem sustu-
lit, in fructus passionis nos promouebit:
ut sicut spinarum coronâ tempora eius fi-
gebantur, gaudiorum mercede mentes no-
stra illustrentur. Hic viximus in dolore, illic
afficiemur Honore: Honore dei, qui mun-
dano Honori maxime aduersatur, ille enim
a christianis (qui sub vexillo suo merue-
runt) possidetur, Hic autem ab Ethnicis
(qu. eorum famam auxerunt) petitur. O
quam incundum est in domo tua (domine)
habitare? ubi nullo metu, nulla cupiditate,
nullo motu distrahimur! videntes vero
faciem tuam meridiana lucem multo clari-
orem latitia vultus tuis satiamur. Hic di-
lectus est meus, quem querit mens mea:
quaret nec desistet donec eum querendo in-
ueniet.



A M O S T D E-
VOVT MEDITATION
 of Saint Barnard entreating
of the miserie of man, and ex-
amination of the last
Judgement.



Ouching the outward man, I descend from those parents, who (ere I was borne) made me forlorne. Sinners beget sinners in their sinne, nourishing them from sinne vnto sinne: miserable man hath brought his miserable issue to light : from my parents I haue nothing but miserie, and sinne, and this corruptible body which I carrie about with me. And to them I hasten who are departed hence by the death of their Bodies : whose Sepulchers

chers when I behold, I finde nothing
in them but dust and wormes, filthines,
and horror; what I am, haue they been :
and what they are, I shall be. What am
I (miserable man?) engendred of liquid
humour, at the time of my conception
I was conceiuued of humane seed: which
seede afterwards growing thicke by
encreasing little by little, became flesh:
whence weeping and shriking , I was
exposed to the exile of this world: and
behold now I die , being full of iniqui-
ties and abhominations. Euen now
shall I bee presented before a fearefull
Iudge, that will take an exact accompt
of all my workes. Woe is me wretch
that I am ; when that day shall come,
and those bookeſ ſhall be opened
wherein all my actions and cogitations
ſhal be reiected in the preſence of God;
O then ſhall I ſtand fearefull before the
Lord in iudgement, hanging downe my
head and confeſſing my shame, remem-
bering the offences I haue committed,
and the ſinceritie of a pure conſcience
which I haue defiled : and when it ſhall
be ſaid of me, behold the man and his
workes : then ſhall I ſet before mine
eycs

eyes all my sinnes, and transgressions: for it will come to passe (by a certaine diuine instinct) that all our workes both good and euill, shall come vnto our remembrance, and by the piercing sight of the minde shall be apprehended by a wonderfull quickenesse: to the end knowledge might accuse or excuse conscience, and so all vniuersally and euery one distinctly might together be iudged, each man shall give accompt, what he hath done of all, to all, how ended, how begunne: for what we are now ashamed to confess priuately, shal be then manifested publikely: and what we now seeke to shadow by dissembling, shall be discussed by the fire of reuenge euer burning. Swift flaming fire shall scorch with boundlesse rage: and by how much longer God hath expected our amendment, by so much more seuerely will he punish vs, because we were negligent. Why therefore doe we so greatly desire this life, wherein the longer we liue, the more we offend: for by how much our life is longer, by so much bee our offences more. For daily are euils encreased, but goodnes diminished: daily is man changed, by

prosperitie and aduersitie, yet knoweth not he when he shall die: for as a glitterring starre coasting swiftly in heauen, suddenly vanisheth : or as a sparke of fire is quickly extinguished, and turnes to ashes: so soone the dissolutio of mans life: for whilst man soiorneth willingly and ioifullly in this world, & promiseth himselfe to liue long, disposing many of his affaers for succeeding times, suddenly is he surprised by death ; & vnawares is his soule taken frō his body: yet with great feare and vnmeasurable grieve is his soule separated frō his body. For the Angels come to take it, and bring it before the Tribunall seat of that fearefull Judge : where remembryng his euill works, (nay his most impious workes) which he hath committed night or day, he trembleth, seeking to flie from them, and to take truce with them, saying : Giue me one houres respite. Then his workes (as if speaking together) shall answer him and say: Thou madest vs, we are thy workes, we will not leauethee, but abide euer with thee, and attend on thee to thy iudgement : his vices also with diuers and manifold criminacions

cions shall accuse him, and shall finde many false testimonies against him, albeit one were sufficient to condemne him. Nay, the diuels with a terrible countenance, a dreadfull aspect, shall terrifie his soule, persecuting her with implacable furie, seazing on her so terrible, and so horriblie, as they seeme willing to detaine and take possession of her, if there were none to deliuer her. Then the soule finding her eyes shut, her mouth & all other fences corporal by which she vsed to be delighted, in these outward things stopped, shall returne to her selfe; where seeing her selfe desolate & naked, shē shall be exceedingly amazed languishing through despaire in her self, & falling below her selfe. And because shē relinquished the loue of God, for the loue of this world, and the satisfying the pleasures of the flesh, shal be miserably forsakē of God, in that hower of necessitie, and shall be deliuered ouer to the diuels to bee tormented in hell. So shall the sinfull soule in the day which shē knoweth not, and in the hower of which shē is ignorant, bee taken away by death, separated

ted from her body, whence shee goeth on (full of miserie, anguish, and feare) where having no excuse which shee can iustly shew for her sinne : shee pineth, languisheth, and growes afraid to appeare before God ; shee is surprised with great horror, and tossed with the sundry billowes of discomforting pas-sions : the dissolution of the flesh enfor-cing her, and all meanes of assistant comforts leauing her, shee considers her end approching, and after a little reuoluing, shee findes that in this per-petuall state to which shee hastens, there is no changing, shee plainly considers with what seuerity the eternall Judge will come, and before the seuerity of such iustice what reasons can shee pro-duce to qualifie his iustice ? for if all the workes (which shee may consider in her selfe) either committed or omit-ted had bin by her auoided : yet shee is in feare, there will such workes come before the terrible Judge which she ne-ver apprehended : her feare encreaseth when shee conceaueth how shee could in no wise passe the waies of this life without sinne : nor that parte of her life

life which seemed most praise worthie could be exempted of guilt, without recourse had to Gods mercie. For who can duely consider or exactly number the euils wee haue committed in euery moment, or what workes wee haue neglected? for as sinne is the committing of euill, so is sinne the forsaking of what is good. A great deprauall of sanctitie (sure) when wee neither doe good, nor thinke that is good, but permit our hearts to wander by vaine and vnprofitable things. It is to difficult a thing to restraine thy heart and preserue it from euery vnlawfull thought. It is also a matter of too great difficultie to employ our selues in terrene affaires without sin. Wherefore I conclude that none can perfectly comprehend and iudge himselfe, but being occupied with many cogitations, hee must of necessity remaine in something ignorant to himselfe, as not knowing what hee doth altogether tolerate in himselfe: wherefore neare his end, hee is terrifid with a more serious and retired feare, because that albeit hee neuer remembers himselfe to haue

haue omitted any thing which hee
knew, yet hee feares himselfe to haue
neglected many things which he knew
not.

*A Meditation of the short life of man, ex-
tracted out of the devout and zeal-
lous meditations, of that mellifluous
Father Saint Barnard.*

THe daies of man are as a shadowe vppou earth, there is noe stay, for where wee seeme to stand, it is in effect nothing. Why therefore doth man so heape vp treasure vpon earth, sith hee must passe without delay, both that which is gathered, and hee that gathere-
rcth it? And thou (O man) what fruit dost thou expect in this world, whose fruit is destruction, and whose end is death?

I wish thou wouldest bee wise, and understand, and discretely prouide for the day to come. I know one, who (for many yeres) hath liued familiarly with thee, hath sitten at thy table, ta-
ken meate from thy hand, slept in thy bosom, hath conferred with thee when

so ere hee would, being thy seruant by way of inheritance. But because thou hast pampered him delicately from his youth vp, and hast spared the rod, hee is become stiff-necked, hee hath lifted vp his heele against thy head, and hath brought thee into slauery, and tyrannically triumphs ouer thee. Peraduenture thou wilt aske mee who this is? It is the old man who treadeth vnderfoote thy spirit: who little or nothing esteemes the desires of this earth, because it tasteth of nothing but the distastes of the flesh.

This man was blinde, deafe, dombe, & inueterate in cuill from his natiuity, a rebell to vertue & truth, an enemy to the Crosse of Christ, deriding the innocent, & simple man, & walking in great and wonderfull waies, far aboue his apprehension or conceipt. His pride exceedes his strength, hee reuerenceth none: saying in the foolishnes of his heart, there is no God. Hee repineth at the prosperity of others, hee fattens himselfe with the aduersity of others: hee is fed with beastly and sensuall cogitations, nor is he wearied with them,

trans-

transgressing securely euен to the end :
hee consumeth and scattereth his owne
estate like a prodigall, hee desireth and
deuoureth other mens estates like a co-
uetous miser : vnder pretence of dissim-
ulation hee gathereth to himseife
shame and ignominie , and subtilely
prouoketh the wrath of God.

This man was wholy borne in sinne,
and so nourished, and brought vp with
the fiends of iniquity, the children of
death, vessels of wrath , created for
dishonour and perdition. And yet
this man being such (as you heare) de-
clareth the iudgements of God, and ta-
keth the testament of his word into
his mouth, hee hateth instruction, hee
casteth God behind his backe : when
hee sees a thiefe hee runs with him, and
deuideth his portion among adulter-
ers , hee asperceth reproch vpon the
childe of his owne mother, and heapeth
vp the treasure of ire against the day of
wrath vpon himselfe, hee would glad-
ly take thy inheritance from thee, and
quite roote thee from of the earth. And
thou reuengest not so great an iniury
done against thee, but dissemblest it, thou

A Meditation

speakest not one hard word vnto him; nor shewest any discontent in thy countenance, but sinilest at him flattering thee, playing with a deceiuer. Thou art ignorant how it is Ismael that dallies with thee. Nor is this play of his to bee imputed to childishnes, simplicity, or innocencie, for it is the very illusion of the soule, persecution, death, throwing thee headlong into the ditch hee had made for thee. Now art thou become altogeaither effeminate, now art thou pressed downe with the yoake of most miserable bondage, being trod vnder his feete miserably and vildly.

O wretched & miserable man, who shall deliuer thee from the bonds of this enthrallement? let the Lord arise, & let this armed man fall before him, let this man (greatest enemy to man) fal, & be confounded, since he is a cōtemner of God, a worshipper of himselfe, & his own illimitated affections, a friend to the world, & a seruant to the diuel. How doest thou thinkē of it? if thou thinke rightly, thou wilt say with me, he is guilty of death, let him be crucified. Doe not therefore dissemble, do not differre, do not spare,

but

but with celerity, magnanimity, and intācy crucifie this mā. But so, as with the Crosie of Christ, wherein there is saluation & life: for whosoeuer shal cal on Christ intentiuely, & incessantly, shall presently haue his crucified old man, inviting him with all benignitie: and Christ answering with as much mercie: *To day thou shalt be with mee in Paradice*. O the exceeding mercie of Christ! O the inopinate saluation of the wicked, made righteous by Christ! So gratefull and approoued is the loue of God, so admired is his sweetenes, so vnexpected his louingnes, so immerited his mercifulnesse, that whosoeuer crieth to him, is heard of him, for the Lord is mercifull, and cals to minde how hee made him. O how great is the mercie of God, how ineffable the compassion of the right hand of the almighty? yesterday was I in darkenesse, this day am I in light: yesterday in the mouth of a Lion most bloodie, this day in the hand of my mediatour full of mercie, yesterday in the gate of hell to be tormented for euer, to day in a paradice of perpetuall pleasure. But what doe these letters of admonition profit, vnlesse thou wige from thy

conscience those letters or characters of death? what doe these writings profit, what doe they both read and vnderstood auaile, vnlesse thou both reade and vnderstand thy selfe? applice thy selfe therefore to inward reading, that thou may reade, conceaue and apprehend thy selfe: so reade as thou may loue God, that thou may fight, and by fighting vanquish the world, and all thy enemies therein: that thy labour may bee conuerted into rest, thy lamenting into reioycing, and after the darkenesse of this life ending, thou may see the rising of that morning sunne of righteousness euer shining, where thou may likewise see that meridian sunne of eternitie, in whom thou shalt see the Bridegroome with his bride, one, and the same Lord of glorie, who liueth and reigneth for euermore.

A Meditation of Saint Barnard wherein he describes the method of prayer, and how a zealous Christian should pray.

H Aue mercie on me (O Lord) for I sinne there the most, where I ought to reforme my selfe the most: for in the priuate Monastery, oft times whilst I pray, I giue not attention to that I pray: I pray with my mouth (and implies thereby a lippe labour) but my minde is wandring abroade, and therefore am worthily deprived of the fruite of my prayer: in bodie I am inward, but in heart outward, and therefore I lose the benefit of my speech: for little auileth it vs to sing onely with the voice without the pure intention of our heart: wherefore it is great peruersenesse, nay, great madnesse, when we presume to talke familiarly with God in our prayer, being of so exceeding Maiestie, sencelessly to diuert our mindes from him, and profite our hearts to I know not what folly. Great madnes is it likewise (& greatly to bee punished) when vile dust and ashes

composed of nought but sin, disdaineth to heare the creator of this vniverse speaking vnto him. But ineffable is the humilitie of his diuine goodnesse, daily beholding vs (vnhappie wretches) turning our eares, hardning our hearts, yet vouchsafeth he incessantly to crie vnto vs, saying, returne you that be of an uncircumcised heart, behold and see I am your Lord and God. God speaketh vnto me in a Psalme, and I vnto him, neither yet when I say the Psalme doe I consider whose Psalme it is : therefore doe I a great iniurie vnto God, when I desire him that hee would heare my prayer, which I, when I powre it before him, doe not heare my selfe.

I beseech him to incline his eare vnto my prayer, but I incline mine eare neither to my selfe, nor to my prayer, but which is worse, by meditating of vnpromitable and sensuall affections, I oppose a most filthie and horrible corruption, in the consideration of my hearts pollution, before the eies of his all-seeing Maiestie.

Averie

A verie profitable prayer taken out of
Saint Barnard, intreating of the forme
and manner, how euerie one ought to
consider himselfe, no lesse sententious
then zealous.

IF I behold not my selfe, I know not
my selfe: but if I behold my selfe, I shall
not endure my selfe: because I finde so
manie things in mee noe lesse worthie
of reprehension, then confusion and
shame: so as by how much more exact-
ly and seriously I examine my selfe, so
manie more abominations doe I finde
in the corners of my heart. For since the
time I first began to sinne, I could never
passee one day without sinne, neither as
yet doe I cease from sinne, but from day
to day adde sinne vpon sinne, which
though I haue them before mine eyes,
and consider the exceeding measure of
them, yet doe I not lament them. I see
sinnes in mee to be ashamed of, yee am
not I ashamed: I behold sinnes to be sor-
rowed for in me, yet am not I sorrow-
full: which is an euident signe and token
of death and damnation, for that mem-
ber

ber which secleth not paine is dead: and
a disease insensible, is incurable,

I am sensuall and dissolute, neither yet
doe I correct my selfe: but daily reiterate
those sinnes which before I confessed,
neither am I aware of the ditch, into
which (miserable soule that I am) I haue
fallen, or made another to fall, or seene
him falling. And whereas I ought to de-
plore my sinnes and (with instancie of
supplication) pray for remission of them
(to wit) for the euils which I had comit-
ted, and the good which I had neglected
and omitted: woe is me, I did the quite
contrarie, for first I grew lukewarme, and
after chill-could in the ferverour of my
praier, and now I remaine key-could,
without any fence or apprehension of
sinne: and therefore cannot bewaile the
sinne committed by mee, because the
grace of teares and remorse is departed
farre from me.

That sinne is not to be excused.

VVV Here I ought to haue amen-
ded my sinnes, I added sinne
vpon sinne: when I was accused of them,

I either in a sort excused them, or wholly denied them, or which is worse, I defended them, and with impatience answered for them, whereas there was no sinne, with which I was not defiled, or might haue bee[n]e defiled. It is sic therefore, that all occasion of delay set apart, I promise amendment of all sides, or by whomsoever I am accused: to the end I may bee deliuered from the seruitude of sinne by me committed, or which might be by me committed.

Qui versatur in atrijs Dei, oret & deploret: oret, ut peccata eius remittantur: deploret peccata que cōmittuntur: speret in Deo, ut possideat Deum in quo sperauit. Ibid.

A Glorious Hymne of an an-
cient Father, expressing the
Harmonious union of the
heauenly Cittizens.

SAcred powers united euer,
Which no discord can dissuere,
So enrich'd by the heauenly givere,
As empoverish'd are you never.

Concords perfect ioyes uniting,
To melodious feasts inviting,
Where all obiects be delighting,
Noe darke clouds, your day benighting.

What one hath is not so private,
But his friend may likewise haue it,
And suppose he shoulde not craue it,
Yet united loues receive it.

There's no light that moone duth borrow,
All's oneday, there's no morrow,
Perfect solace free from sorrow,
Yeere by yeere contented thorough.

Noe Ecclips of Sunne or Moone,
Neither of their lights be shouen,
Heauen has tapers of her owne,
Which to heavenly saints are knowne.

Fruites so mellow, full of pleasure,
Sacred mounts replete with treasure,
Of which saints haue perfect seasure,
Reaping them at their best leisure.

There the Cedar and the Pine,
Fruitefull Olyue, brauncbie Vine,
Peacefull Mirtle, Mirrhe diuine,
There the Rose and Eglantines.

Euerie flower in seemely order,
Stands to beautifie her border,
More then Art could ere afford her,
Since diuinct powers haue stord her.

There Ioues bird sits on a spray,
Chaunting out her roundelay,
Glorious soules their ioyes display,
Euerie saint keepes holiday.

Clad they be in goulden clothing,
Ophir gould to that is nothing,
Full of ioy, yet without lothing,
Time-obserning without soothing.

There

A glorious Hymne.

*There the Topaz, Emerald,
And the Diamond, that's cald
The worlds beautie: Citties walld
Round with gould: with gemmes empalld.*

*There is that Bethesdas poole,
Which refresheth euerie soule,
There the booke which doe enroule
Such as laugh, and such as houle.*

*None must in that campe appeare
Conquerors, but conquerd heere,
Such as past their daies in feare,
To be cround for euer there.*

*Let vs fight, that we may winne,
Maistrie ouer death and sinne,
That after life we may begin
To renew our life with him.
Who has mercie still in store,
And doth live foreuermore.*

FINIS.

